

OF
QUENCHING
THE ~~74~~ 38 48
SPIRIT.

The EVIL of it,
In respect both of its
CAUSES and EFFECTS
DISCOVERED.

By *Theophilus Polwheile.*

*Est Deus in nobis,
Agitante calefcimus illo.*



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TO THE
READER.

IT is a most glorious truth, though considered but by a few, that Believers have, or may have, distinct communion with the three persons, *Father, Son, and Spirit*. This is attested by the finger of God, and solemnly owned in the first and best age of Christians: *Truly our fellowship is with the father, and with his son Jesus Christ. 1 Joh. 1. 3.*

And as Believers have fellowship with the sacred persons of the Godhead, so there are transgressions which seem more to entrench on one person, than on another: Concerning which, the Holy Ghost is not silent. Yea, I may safely adde, though every sin shall have a due punishment, yet those sins which are committed against the *Spirit*, the third Person, seem to have a more scarlet dye, and deeper tincture of provocation, than other sins; and therefore the *Holy Ghost* bears witness in the mouth of *Jesus Christ*; that though every bla-

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spheiny against the Son of man, shall bee forgiven, yet there are some affronts against the *Holy Ghost*, that shal never. *Mat. 12. 31.* Undoubtedly the *Stoicks* Opinion of the equality of all sin, is to be exploded as Antiscriptural. Some sins are as *Camels*, others as *Moats*, others as *Beams*, *Mat. 7. 3.* and such are *Camels* and *Beams*, as grieve, vex, and quench the Spirit of God.

I remember what was said of old, *Periculosum est de Deo etiam vera dicere*: and indeed there is some kinde of fear upon my spirit to enter on comparisons, betwixt *Father, Son, and Spirit*: Yet we may safely speak by Rule, and affirm, That the company of the *Spirit* is more expedient for Believers, whilst dwelling in their earthly Tabernacles, than is the bodily presence of *Iesus Christ*, *John 16. 7.* *It is expedient for you that I go away: For if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you.* Mark it, he is called the *Comforter*, by way of excellency, above the comfort they had by his bodily presence. He can comfort and assist Believers in all places at once, whereas *Christs* bodily presence was confined to one place. It is beyond controversie, that the *Holy Ghost* is the choicest gift that ever descended from the bosome of the *Father* and the *Son*, and resided among the children of men.

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men. We owe our first life to *this inspiration of the Almighty*; and the better life, the second life, the new life, the new man is created and formed by the same blessed Spirit. He is the great spring of all motions God-ward, he *works both to will and to do*. Here then you see how dis-ingenuous it is, to abuse so good a friend, and what folly to distaste so potent a Person, who *thinks it no robbery to be equal with God*. We are wont to study a compliance with any, who have obliged us by their respects, or who have power in their hands to crush us in case of any indignities, we put upon them. The Spirit of God is no other than God; he is that *Holy, Holy, Holy one*, who appeared to *Isaiah*, as you may finde by comparing *Isa. 6. 3, 9, 10.* with *Act. 28. 25, 26, 27.* Who ever *hardned himself against God, and prospered?* What madness is that which the Children of men inherit in all generations, whilst they oppose him, against whom it is impossible to prevail? What are all the Nations in comparison of the great God, but drops? Yea, they are nothing, yea, less than nothing. *Isa. 40. 17.* Why will the Briars contend with the devouring Fire? Why will the dust of the earth go about to quench this Fire? it will burn the more fiercely. Beleave it, sin receives an accent from the person it affronts: to strike the meanest officer is dangerous, but much more

to abuse or strike the Prince. Were there nothing else in sin to make you shun it, yet this were enough, that it is *Deicidium*, that it *quencheth the Spirit of God*.

If ever God did call his people to weeping and self-abhorrence, now is the time. And I know nothing will help us to obey this heavenly Call, more than to meditate on sin; Sin in its nature, sin in its effects, and sin with all its aggravations. The great stratagem of Hell in this hour of darkness, is to hide sin, and to veil it with profit, pleasure, and honour, that it may not be seen in its naked deformities. What then is our wisdom and concernment, save to take off all the masks and coverings, all the paint and varnish, with which sin is dawbed: that it may appear exceeding loathsome, and may be numbred among the most detestable things! Observe your own hearts, and you will finde a strange listlessness and backwardness to this work of *un casing of sin*. Oh that the blessed God would incline your hearts, and over-power them so far, as to study that word *sin*, till you abhor that which your hearts are fil'd with. This is the great design that this worthy Author is promoting, the same work which his *Master* is promoting, to alienate the hearts of men from the love of sin. Oh methinks this should prevail with you to sue out a Bill of divorce against your sins, that whilst you indulge

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dulge to them, you do not only *grieve*, but *quench* the Spirit of God.

I cannot enough bless the Lord, for fixing the thoughts of this worthy Minister, on such a subject as this, in such a day as this, wherein many have departed from the faith. Many that were whiter than the snow, are now blacker than a coal; many who went in troops to the house of God, are now lifting up their heels against the threshold of *Zion*. Multitudes who had sweet turns with Christ, are now become strange to him, and they who had strong affections in duties, are now wholly enslaved to sensuality and worldly prosecutions. *Oh my bowels, my bowels!* I am pained at the heart, when I consider how many have left their first love, how many are with the Dog returned to the vomit, and with the Sow to the mire. Would to God I had the tongue of Men and Angels, that I might invite these to remember from whence they are fall'n, and to take this glass into their private Closets with them, that they may see how black they are, that were once glorious as the Sun, when it shines forth in its might. Certainly, there are very few into whose hands this excellent *Treasure* shall fall, who will be able to plead *Not guilty* to this great *Indictment*, of quenching the Spirit of God. Had we been formed, and breathed only in the dark regions of *America*, wee
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might

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might have been exempted from so great a guilt as now lies on us, who have spent so many years in the *Land of Vision*: Undoubtedly, the more knowledge we have affronted, the more violence we have offered to the *Holy Ghost*. Again, the more will and deliberation accompanies any of our sins, the more presumptuous they are, and the nearer they border on *the great transgression*, as appears, *Psal. 19. 13.* Again, the greater mercies, favours, and priviledges wee have had from God, the more abuse is offered to the spirit of God. Oh then! how crimson, how bloody are *Englands* sins, especially *Professours*, their abominations! Oh that the great God would send the *Holy Ghost* amongst us, more thoroughly to convince us of all the guilt, we, and the Land are under. Oh let us lift up our hands to heaven, and cry out with amazing wonder, *Oh Heavens! Oh Earth!* such a people as we, who have had such tokens from heaven, such a glorious Gospel, such ravishing manifestations of God; who have had such spiritual dispensations, who have had such light, such vouchsafements, yet carry our selves so unworthily as we have done! How often hath the blessed spirit allured us, but wee have sinned under his very smiles! How often hath hee frowned on us; See you neglect Closet-prayer no more; be worldly, wanton, passionate, careless,

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less, intemperate no more; at your peril, if you despise my motions and counsels again; yet we have dared God, braved God, and provoked him to do his worst, what care we. Oh wonderful patience! that, being like *Er, Judah's* eldest Son, being wicked in the sight of the Lord, that the Lord should not make an end of us, as he slew him, *Gen. 38. 7.* Nay, to our great shame bee it written, though wee have sinn'd presumptuously, and faced wonderful light and mercy; though we have wrestled with the Spirit, and striven a long while with him, yet we refuse to be ashamed, we are not burthened with our sins, neither do we watch against them. Now whether the sin be in *materia gravi*, or not, yet whilst you pray it not down, and watch it not down, and do your utmost to draw the blood of it; so long it borders at least on presumptuous sins, and they are the *great transgressions*.

The Lord would take it kindly at your hands, did you *fight his battles*, did you heartily and constantly oppose that which his soul hates: Yea, though the workings of your hearts be like the reekings of a dunghil, that casts forth daily a stinking smell; Yet whilst these vapours of hell are offensive and burthensome to you, so long I conceive the Spirit is not quenched. Though the *Virgin* bee overmatch'd in power,

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and thereby she is ravish'd ; Yet if she consents nor, but cries out against the Russian, she is pronounced clear. *Deut. 22. 25, 26, 27.* Whilst the will consents that the Law is *holy, just, and good*, and calls to the understanding to bring in arguments whereby to oppose sin, the Spirit is not quenched : Though thine affections and lusts begin to grow inordinate, and thy inferiour appetite rebel, yet if you call to Heaven for help, the Spirit will help thee in thy extremity, and not withdraw from thee, whilst the most noble, the superiour faculties, the minde and will stand in defiance against all the solicitations of Hell and a corrupt heart. Unavoidable sins, such as vain thoughts, sinful risings of heart, vain-glory, covetous, or unclean desires, slavish fears, carking cares ; these, if cockered, if cherished, quench the Spirit : But if refused, if thou endeavourest to suppress and quench this *infernal fire*, if thou labourest to pray them down, believe them down, if thou consult faithful Ministers, and submittest to their counsels and directions, for the mortifying of thy lusts, so long thou quenchest not the spirit, but emploiest the *Holy Ghost* in that work, for which he was sent into the world ; *viz.* to destroy the works of the Devil, and of a corrupt nature.

If you ask me, *Whether the Spirit may not be quenched ;*

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quenched, though sin be resisted: I answer, by borrowing a few distinctions from the learned.

1. There is a willing and a forced resistance.

1. Willing, when a man with all his heart sets himself against sin; the Spirit of God is not quenched, when there is this resistance.

2. Unwilling, or forced resistance, when through the light of natural Conscience, the checks and gripes thereof, men dare not but oppose their sins, which was the case of *Balaam*, he had a minde and an heart to curse Gods people, out of love to the reward, but yet his Conscience resisted. The Spirit may be quenched, where there is but this unwilling resistance.

2. There is a constant, and an unconstant resistance. Where the constant resistance is, the Spirit is not quenched; but when men on a bed of Sickness, or before a Sacrament only, resolve against their sins, and strive against them, and afterwards return with the Dog to the vomit, the Spirit may be quenched, though for the present the soul cries out, *What have I to do with Idols?* Compare *Hos. 6. 1.* with *4. Psal. 78. 36, 37.*

3. There is a resistance of sin for high ends, respecting *God*, and for lower, respecting *self*. Some may resist sin, and yet quench the spirit, when for fear of losing their credit, &c. or Heaven,

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they war against sin: But if you resist sin, out of love to Gods name principally, because sin dishonours God, and opposeth Gods will, so long the Spirit is not quenched.

4. There is a resistance in our own power, and a resistance in the strength of the spirit of *Christ*. When we resist sin in our own strength, wee distrust the spirit, wee put him out of his office, for he is sent to *mortifie the deeds of the flesh*, *Rom. 8. 13*. But if we call in the assistances of heaven to us, if we are sensible of the mighty power of sin, and how unable we are to hold our ground against it, and thereupon endeavour to get and keep the blessed spirit with us, that there may be a greater, than that He that is in the world; hereby wee are far from quenching the spirit of God. Oh that the Lord would make me an instrument to put you upon this willing, constant resisting of sin, of all sin, (for an hypocrite may resist many sins, to which his temper and interest leads him not) the more you oppose sin, the less you will be involved in this great guilt of quenching the spirit of God. I beseech you also, look carefully to your duties, *stretch out after God* in all of them; be not contented with your rounds, but see whether sin be more hated in and after your duties, and *Christ* more prized and valued by you; never reckon you pray, read, or meditate aright, till

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till you *clasp about the neck of Jesus Christ* ; till he kiss you with the kisses of his lips. If you are quieted by your performances with any thing below *Christ*, you are in danger of quenching the blessed spirit.

But I forbear, my own personal weaknesses, and the nature of a Preface forbids me to enlarge. I have a great desire thou should'st view the inner rooms, and therefore will not hold thee in the Porch. Only I must tell thee, that (though some have overly and slightly touched upon this subject, yet I think none have made it their work to insist on it so fully and convincingly, as this learned and judicious Author. God hath cast the honour hereof upon him, to make a fuller discovery of the *Evil of quenching the Spirit*, than ever I have heard (save from his mouth) or have seen, save from his pen. And blessed for ever be the Lord, who put it into his heart, to bend his studies this way; and to encline him, and over-rule him to publish that to the world, which but a very few were made happy in the knowledge of. I pray the *Lord of influences* to be the dew of it, to make it as useful (and more) to the eyes of thousands, than I know it was to the ears of some who received these truths immediately from his mouth. I know many were awakened, and convinced, and advantaged by *hearing*, maist thou by *reading*. I shall

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See Book of
Self-denial.

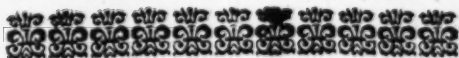
shall say nothing of the Author, save that his works praise him in the gates. Read but diligently the following Pages, and thou wilt easily believe him to be trained up from his Youth, in the views of holy Scriptures, no stranger to the Book of God, nor to that of the heart. I will not prejudice thee, nor the Authors pains, to detain thee longer from the benefit of the travails of his Soul, but to beg thy Prayers for

Feb. 21.
1666.

Thy Soul Friend,

Lewis Stucley.

To



T O
Every Reader indifferently.

AS all the *Promises* of the *Old Testament* are fulfilled in *Christ*, that, some make to bee the meaning of *yea*, and *amen*, 2 Cor. i. 20
in him: so all the *Promises* of the *New Testament* are fulfilled in the *Spirit*, and Luk. 24. 49
therefore he is called *the Promise*, intimating thus much (at least) that the *Holy Ghost* is as great a mercie, as *Jesus Christ*; Hence the Scriptures speak of him, as they do of *Jesus Christ*: Wee read of the coming of *Shiloh*, and of Gen. 49. 10
the coming of the *Spirit*: of the sending of the *Son*, and of the sending of the *Spirit*: of the giving of *Christ*, and of John 16. 8
the giving of the *Holy Ghost*. The infinitely wise work of the *Father* in *Creation*, had been desperately spoil'd, had it not been for the merciful work of the *Son* in *Redemption*; the merciful work of the *Son* in *Redemption*, would bee in vain, were it not for the *Almighty work* of John 3. 16
the Rom. 3. 5

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Tota Spi-
ritus San-
cti, erga
fideles
Xpianorum
Religionis
mysterium
qualis re-
cuperate
salutis per
Iesum Chri-
stū portio.
quā par-
tē, in
quā ob-
scure, quā
confuse a-
pud plerūq-
ue Theolo-
gos tradi-
tur! vel
potius a-
pud pluri-
mos negli-
gitur? &c.
D. Owenus
in Præfat.
ad Diar. de
Iustitiā di-
vinā.

John 1:7-3

Col. 1:2

1st. 1:2

Eph. 1:17

the Spirit in Application. Notwith-
standing all that Christ hath done and
suffered *without us*, for the procuring of
our Salvation, we cannot be made par-
takers thereof, without the mighty
workings of the Holy Ghost *within us*.
If therefore (Reader) thou art under
the dispensation of the Spirit, if the Go-
spel hath not only sounded in thine ear,
but the spirit hath been moving upon
thine heart, at work in thy Soul (whe-
ther thou beest (yet) in the state of
nature, or through rich mercy transla-
ted into a state of grace) it concerneth
thee, even as much as the everlasting
welfare of thine immortal Soul, to take
heed of *quenching the Spirit*, i. e. of
losing the motions of the holy Ghost,
and of hindring him from perfecting his
work within thee.

Art thou a poor ignorant creature,
and wouldest thou know the true God,
and Jesus Christ whom hee hath sent,
whom to know is life eternal? *Quench
not the Spirit*; and this Fire will give
light: he will make known the mystery
of God, and of the Father, and of Christ.
He is a spirit of wisdom and understand-
ing, not only of knowledge and under-
standing;

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standings, but of *wisdomes*, he will make thee *wise for thy self*, to know and promote thy *main interest*, in the *best way*. Prov. 9. 12

Art thou an *unconvinced sinner*, and dost thou (yet) see only in the notion, not in reality, the *sinfulness* and *miserableness* of thy natural estate? *Quench not the Spirit*; and he will convince thee of sin, he will demonstrate unto thee, that not only thy *life*, but thy *heart* is full of sin, and that thou art a *childe of wrath by nature*, as well as others, so that thou shalt plainly see and acknowledge, there is no longer any stay for thee in such a condition. John 16. 8
Eph. 1. 3

Art thou (notwithstanding all thy convictions) *insensible* and *fearless of the wages of thy sins*? *Quench not the Spirit*, and this fire will torment thee, hee will prick thee at the heart, hee will be the *spirit of bondage in thee to fear*, hee will make thee feel thy present sinful condition, as thy *bondage and slavery*, and cause sad *expectations* of all that *wrath* thou art justly liable to, to settle upon thy Soul; Yea, he will make thee to be thus in *bondage and fear*, by reason of the *power of thy lusts*, as well as by reason of the *guilt of thy sins*. Acts 2. 37
Rom. 8. 15

Art

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Rom. 10. 3 Art thou under thy Soul-trouble,
upon thy convictions, *going about to estab-*
lish a righteousness of thy own? *Quench*
not the Spirit; and this fire will give
more light; *He will convince thee not*
John 16. 8 *only of sin, but of righteousness,* hee
10. will be a spirit of *Humiliation*, as well as
of *Conviction* and *Compunction*.

Art thou in the pangs of bringing
forth, dost thou see the avenger of
blood pursuing thee at the heels, and
art thou a *self-dispairing Creature?*
Quench not the Spirit; This fire will con-
2 Cor. 4. 13 gregate Christ and thy heart, he will be
a *spirit of faith*, of justifying faith, he
will be a *spirit of Union*, he will as really
knit Christ to thy soul, and thy soul to
Christ, as the *Husband* and *Wife* are
joyned together; yea, as the *head* and
members, and make Christ thereby lia-
ble to satisfy for all thy Debts. Hee
that hath the spirit is Christ, *Christ is*
1 John 3. 4 *in him*, and he is in Christ; *he that hath*
Rom. 8. 9 *not the spirit, is none of his;* he is still out
of the *City of refuge*.

If pardon of sin will not satisfy thee,
but thou must have thy nature altered
(and is it not thus with thee? *Art not*
thou restless after a thorough change, a
change

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change not only of *life*, but *heart* ?)

Quench not the Spirit; and thou shalt be
born again of *water* and of the *spirit*, i. e. John 3.5
of the *spirit*, which is not only like *fire*,
but *water* also.

Wouldst thou be rid of thy *old heart*,
which hath not only wearied *God*, but
thine own *soul* ? and wouldest thou have
a *new heart*, a *good heart*, a *better heart*,
an *heart* after *Gods own heart* ? *Quench*
not the Spirit; this *fire* gives *new quali-*
ties to such *metals*; he is the *good spirit*, Neh. 9.20
Renewing the heart is of the Holy Ghost, Psal. 143.
10

Wouldst thou be rid of thy *base* and
sordid spirit, and be of an *excellent Spi-*
rit ? *Quench not the Spirit*; and he will
give thee a *truly noble Spirit*, a *spirit*
answering to the *dignity* of the *high cal-*
ling of a *Christian*, to the *honourable*
work of a *Christian*, and to the *better*
things prepared for a *Christian* : The
spirit and *excellency* go together; hee is
an *excellent spirit*, and so are all they Gen. 41.38
that are partakers of him, of an *excel-* Dan. 6.30
lent spirit. Pro. 17.27

Art thou troubled with the *stone in*
thy heart ? and dost thou cry out in the
bitterness of thy *soul*, O the stubborn-
ness and insensibleness of my heart: why
hast

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Iſa. 63. 17 haſt thou hardened my heart from thy fear?
and wouldeſt thou bee rid of the heart of
ſtone? *Quench not the Spirit*; and hee
will cure thee of the ſtone, and give thee
an heart of fleſh, as fire doth mollifie and
ſoften the hardeſt iron, ſo will the ſpirit
the hardeſt heart. He is a tender ſpirit,
Zec. 12. 10 a ſpirit of mourning, hee will furniſh thy
Rom. 8. 26 Soul with ſighs and groans unutterable.

Art thou troubled that thou art un-
der the ſerpents curſe, continually, alto-
gether groveling in the earth? *Quench not*
the Spirit; and this fire will make thee
aſcend and mount upwards. They that are
Rom. 8. 5 after the ſpirit do minde the things of the
ſpirit.

Art thou afflicted, that thy heart is
divided between God, Chriſt, &c. and o-
ther things, that thou doſt not love God
only, and fear God only? *Quench not*
the Spirit; and hee will unite thy heart
to fear his name, and yet ſo as to love his
name alſo. This fire will warm thy
Rom. 8. 26 heart with love, he will ſhed abroad the
Gal. 5. 22 love of God into thy heart, he is the ſpirit
of love, One heart and the ſpirit, are pro-
miſed together.

Art thou in bitterness of Soul; be-
cauſe thou haſt ſuch a diſobedient heart
and

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and rebellious spirit? and wouldst thou have an heart to obey God? *Quench not the Spirit;* and thy heart shall open to the word, with, *What wilt thou have me to do?* Yea, thy heart shall be resolved for the doing whatsoever the word requires. *I have sworn and I will perform it, that I will keep thy righteous judgments.* The spirit in the heart is the law in the heart. Where the spirit dwells he rules. This fire will melt thy will into the will of God, The Gentiles were made obedient in word and deed, by the power of the spirit of God. Psal. 119.
105

Doth the filthiness of thy heart offend thee, as well as the guilt of thy sins terrifie thee? and dost thou see a beauty in holiness? *Quench not the Spirit;* and this fire will make thy heart pure and bright. Sanctification is peculiarly attributed to the Holy Ghost; He is the holy spirit. 1 Cor. 6. 11
Eph. 4. 30

Art thou a very short-sighted Christian, and knowest but little of God and Christ, sin and duty, the deceits of the heart, and wiles of Satan, Heaven and Hell, &c? *Quench not the Spirit;* and this fire will fill thee with light, thou shalt have the whole mystery of godliness, toge-

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together with the *whole mystery of iniquity*, plainlie and fullie revealed to thee, *God, Christ, the Heart, Heaven, Hell*, even the *whole Bible* exactlie opened to thee: *He will teach thee all things.*

Joh. 14. 26

Art thou apt to be mistaken? to take *brass monie for silver*? and wouldst thou not be deceived by false Teachers, saying, *here is Christ*, and *there is Christ*, *this is the way*, and *that is the way*, &c? *Quench not the Spirit*; *Hee will teach thee of his waies*; *thine ears shall bear a word behinde thee, saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.* He is an un-erring guide, *he will guide you into all truth.*

Isa. 2. 3

Isa. 30. 21

John 16. 13

Art thou a *poor weak Christian*, ready to *stumble and fall*, yea, and *sink in thy spirits*, and canst not do or suffer, canst not pray, &c? *Quench not the Spirit*; he will be *legs to those he guides*, he is a *spirit of power*. The spirit will lead thee, as a *Parent his weak Childe*, that cannot go alone, and therefore *holds him by the hand*, he will *uphold thee*, he will *help thine infirmities*, thou shalt bee *strengthened with might by the spirit*.

2 Tim. 1. 7

Pla. 51. 12

Rom. 8. 26

Eph. 3. 16

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Spirit in the inner man, hee is a *Spirit of Zec. 13. 10*
supplication.

Art thou a *carnal Christian*, and walk-
est as a meer man? Quench not the Spirit; ^{1 Cor. 3. 13}
and thou shalt be a very *spiritual Chri-*
stian. That which is born of the Spirit is John 3. 6
Spirit.

Art thou a *backsliden Christian*, art
thou fallen? *Quench not the Spirit;* and
he will *restore thy soul*, he will not leave ^{Psal. 13. 3}
thee when thou art grievously and
sadly fallen, but will shew thee from
whence thou hast fallen, make thee go
forth and weep bitterly, and encourage
thee to lay hold on Christ to *heal thy*
backslidings, and so recover thee.

Wouldest thou be *rid of all thy re-*
maining lusts? Hast thou a *Mesech* and
a *Kedar* still within thee, armies of lusts
within (stil) fighting against thy soul? and
dost thou go *mourning all the day long*
because of these oppressions, and there-
fore criest, *Who shall deliver me from this* ^{Rom. 7. 24}
body of death? *Quench not the Spirit;*
this fire will at last burn up all such *com-*
combustible matter: Hee is a *Spirit* not only
of judgement, to give sentence against
the remains of lust within thee, but of
burning to consume all thy lusts. He is a ^{U. 4. 4}
Spirit of mortification. ^{Rom. 8. 13} *Haft*

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Hast thou (yet) but *little holiness* ?
and wouldst thou not only *cleanse thy*
2 Cor. 7.¹ *self from all filthiness of flesh and spirit,*
but perfect holiness in the fear of God?
Quench not the spirit ; and this fire will
1 The. 5.²³ perfectly purifie you, he will sanctifie
2 Cor. 3.¹⁸ you wholly, he will change you from glory
2 Cor. 4.¹⁶ to glory, and the inward man shall be re-
newed day by day.

Art thou a sad and sorrowful Christian,
troubled without and within too ?
Quench not the Spirit ; this fire will re-
freshingly warm, he is the comforter, he
John 16.⁷ taketh of mine (saith Christ) and shew-
eth it to you, i. e. (as a late worthy writer
excellently) “As much as you have
“in the world to afflict and amaze you,
“and as little as you have of your own,
“either in your hearts, or houses, or
“among your friends to comfort you,
“hee shall shew you enough in mee to
“refresh you.

Art thou indoubts and fears concerning
thy present and future estate ? uncertain
how it is with thee, and what will be-
come of thee ? *Quench not the Spirit* ;
and this fire will discover glorious fights,
Rom. 8.¹⁶ he will witness with thy spirit, that thou
1 Cor. 2.¹¹ art a child of God, and will make known
unto

To the Reader.

unto thee, the things that are freely given thee of God; he is the spirit of revelation, and will discover the presence of Christ within thee, the Love of God towards thee; the wonderful glory prepared for thee, yea, all his own precious works in thy Soul. He will satisfy thee, and put all out of doubt, though all the men of the world cannot.

Eph. 1. 17
1 Joh. 3. 24
Rom. 5. 5
1 Cor. 2. 10
12

Is the slavishness of thy fear of God, the burden of thy soul? Quench not the Spirit; and thou shalt be of a child-like spirit, of an ingenuous spirit, this fire will assimilate, he is the spirit of Adoption, and will help thee to call God Abba Father.

Rom. 8. 15

In a word, Art thou either dead in trespasses and sins, or a dull, lifeless, unactive Christian, not living in the exercise of grace? Quench not the spirit; he is the spirit of life, he that raised Christ from the dead, will quicken thy soul, yea, will make thee lively: this fire will revive, and as it were, put new life unto thee, when thou art frozen and benumbed, he is the spirit of grace, not only infusing the habits, but drawing forth the Acts of grace.

Sure (Reader) if thou knowest this

To the Reader.

spirit, his *operations*, and his *universal usefulness*, thou canst not but make *Conscience* of *cherishing*, instead of *quenching the Spirit*. I cannot therefore but commend this excellent, judicious, methodical, heart-searching, *Conscience rowing* (in a word) *spirit-fal Treatise*, to thy thankful *acceptance*, diligent *perusal*, and conscientious *practice*; for here are (as was writ to *Agidius* the Abbot of *Norimberg*; concerning *Psal.* 118.) *verba vivenda, non legenda*, words not only to be read, but daily lived. The Lord make thee and mee not only hearers but doers of the word. This is the hearty request of

*Your Souls Friend, willing
in any way to promote
their Salvation,*

T. M.



THE

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Chap. 16. *An Exhortation to those that have quenched the spirit, to beware of it. If there be cause to grieve that this sin hath been committed, there must needs be cause to fear lest it should be committed. If the effects of it be considered, we shall see how much hurt it doth; if the causes be considered, we shall see how much we are inclined to it. The more we are inclined to any thing that may be the cause of doing so much hurt, the more we should beware of it. Nothing, the not doing whereof may quench the spirit, to be neglected. Nothing, the doing whereof may*

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may quench the spirit, to be done. The spirit not to be quenched in any degree.

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OF
QUENCHING
THE
SPIRIT.

The Evil of it in respect both of
its Causes and Effects, discovered.

CHAP. I.

*The ground of the ensuing Discourse, 1 Thes. 5.
19. what meant by the Spirit. What by quench-
ing the Spirit. The Spirit compared to fire in di-
vers respects. The waies and means whereby the
Spirit is quenched. The Spirit must not bee
quenched, but cherished. Reasons why the Spi-
rit must not be quenched. Many guilty of
quenching the Spirit. Such to be reprov'd.*

SECT. I.

INtending to shew the Evil of Quenching the
Spirit, and taking for the ground of my
Discourse, those words of the Apostle to the
Thessalonians, Epist. 1. c. 5. v. 19. Quench
B not

not the Spirit; wherein it is forbidden, and therefore must needs be evil: For the explication of them, that I may make the way plain to the Doctrine contained in them, it will be necessary, that I premise something in answer to these three Questions.

1. What is meant by the Spirit.
2. What by quenching the Spirit.
3. How, or by what means the Spirit is quenched.

S E C T. I I.

And to the first, What is meant by the Spirit? the answer is; That by the Spirit here is meant, the gifts and graces and good motions of the Spirit.

1. The gifts and graces of the Spirit. The gifts of the Spirit (called also common grace) such as *Illumination, Conviction, tasting the Heavenly gift, &c.* These are called the Spirit, *Heb. 6. 4.* — *were made partakers of the Holy Ghost. i. e.* in respect of gifts and common Grace. The Graces of the Spirit, (called also *special gifts*, or *grace by way of eminency*) such as *Faith, Hope, Love*, and the rest of those fruits of the Spirit, which the *Apostle* speaks of, *Gal. 5. 22.* These are called the Spirit, *verse 17.* *The flesh lusteth against the spirit, and the spirit against the flesh; i. e.* corruption against grace, and grace against corruption. Again, by the Spirit here is meant

2. The

2. The good Motions of the Spirit, inspired into the soul, and exciting and stirring up to good purposes and performances. As *Judges* 3. 10. *The spirit of the Lord came upon him*, i. e. he was stirred up and moved by the Spirit, to do what he did; So *Mat. 4. 1.* Christ was *led by the spirit into the Wilderness*, i. e. by the motion and impulsion of the Spirit. Both these are here meant by the Spirit, and are therefore called the Spirit, because they are the work and effect of the spirit in the soul, a manner of speaking very frequent, wherein the effect bears the name of the cause. And thus you have the first particular, what is meant by the Spirit.

S E C T. 3.

The second is, what is meant by quenching the Spirit? For the clearing of which, you are to take notice, that the Spirit is here compared to Fire, so that considering what it is to quench the Fire, we may thereby understand what it is to quench the Spirit.

1. Take notice that the Spirit is here compared to Fire. This is plainly implied in the word *Quench*, which cannot properly be spoken (you know) of any thing but Fire, and therefore, seeing the *Apostle* speaks here of Quenching the spirit, and nothing can properly be said to be quenched but Fire, it is evident that the spirit is here compared to Fire. And it is compared to Fire.

1. In respect of Illumination, or Inlightning. There is light in the Fire, and as the Fire doth inlighten, so doth the Spirit. By his gifts, and graces, and holy motions, he inlightens the soul. *Inlightned and made partakers of the Holy Ghost.* Heb. 6. 4. So Ephes. 1. 17, 18. *The Father of Glory give unto you the spirit of Wisdom, and Revelation in the knowledge of him, the eyes of your understandings being inlightned.*

2. In respect of calefaction, or heating. In Fire there is not onely light, but heat, and as the Fire doth heat, so doth the Spirit, *Did not our hearts burn within us?* Luke 24. 32. how was that? why by the working of the spirit. As wicked men are said to *burn in their Lusts*, Rom. 1. 27. and to be as *hot as an Oven*, Hos. 7. 7. through the working of Satan, that *Fiery Serpent* or *Dragon*, that *works effectually in them*, Ephes. 2. 2. so those that are Godly, may bee said to burn in their Graces, through the working of the holy spirit in them. *Be fervent* (or hot) *in spirit* (saith the *Apostle*) *serving the Lord.* i. e. in respect of the vigorous and lively aſtings of the graces of the spirit. Rom. 12. 11.

3. In respect of Purification or cleansing. Fire hath a purifying vertue in it. (Purifying carries fire in its very name, the Greek word *πῦρ* from whence it comes, signifying Fire.) So the spirit, it hath a purifying vertue in it, there is a purifying
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ing vertue in the gifts and graces, and good motions of the spirit, and therefore it is called *a spirit of Holiness*, *Rom. 1. 4.* in opposition to filthiness and uncleanness. Fire purifies by separating the dross, and consuming and burning off the rust; and so the spirit. Therefore *Isa. 1. 25.* *I will purely purge away thy dross, and take away all thy Tinne.* i. e. by the working of the spirit. So *Mal. 3. 1, 2.* *he is like a refiners Fire, and he shall sit as a refiner and purifier of silver.* This is spoken of *Christ*, who doth it by the operation of his Spirit.

4. In respect of probation or tryal. Fire will try Metals, whether they be good or counterfeit, so doth the spirit, and therefore is called *the spirit of Revelation*, and of this the *Apostle* speaks when he saith, *that every mans work shall be tryed by fire.* *1 Cor. 3. 13.*

5. In respect of oblation or sealing. Fire is made use of in sealing: So by the spirit Believers are *sealed to the day of Redemption*, *Ephes. 1. 13.* Fire melts the Wax that it may receive the impression of the seal, and the spirit melts the heart, that it may receive the impression of the Word.

6. In respect of Motion or Acting. Fire moves, 1. upwards. So those that are spiritual: Grace is of an ascending Nature. Oh! when the affections are kindled by this Fire from Hea-

ven, how do they mount up to Heaven?
 2. With celerity and swiftnes; so the Soul by
 spiritual ejaculations, darting up holy desires
 and requests.

7. In respect of vivification or quickning.
 Fire quickens and enlivens, so doth the spirit.
The letter killeth, but the spirit giveth life. Rom. 8.

2. *The law of the spirit of life, hath made me free
 from the law of sin and death.*

8. In respect of consolation or comforting.
 Fire is comfortable both in respect of its light
 and heat; so the spirit administers comfort both
 these waies.

9. In respect of penetration or piercing. Fire
 penetrates throughout all the pores and secret
 passages of the body that's thrown into it. So
 the spirit, it fills the whole soul, throughout
 all the powers and faculties of it. It's not only
 in the head, but in the heart, judgement, consci-
 ence, will, affections, all.

10. In respect of assimilation, or changing
 into its own Nature. Fire turns all into fire.
 So the Spirit, *That which is born of the Spirit, is
 Spirit,* Joh. 3. 6. It makes him that hath it to
 be spiritual, *1 Cor. 2. 15. One spirit with the
 Lord,* *1 Cor. 6. 17.* And thus you see in what
 respects the Spirit is compared to Fire. Now

2. As for Quenching the Spirit; the word
 being a Metaphor taken from Fire, shews,
 that

Of Quenching the Spirit.

that as Fire is quenched, so is the Spirit; so that by considering (as I have said) what 'tis to quench Fire, we may know what it is to quench the Spirit. Now to quench the Fire, is either somewhat to flake the heat of it, or else wholly to put it out: Though one doth not wholly put it out, yet if hee doth abate it, if hee doth any way diminish or lessen the burning of it, we say he quencheth the Fire; *i. e.* he quencheth it in some measure, and some degree; much more when it is wholly put out and extinguished. Two things then are here meant by quenching the Spirit,

The *abating*, and

The *abolishing* of the Spirit.

I. The *abating* of the Spirit, the diminishing and lessening the gifts, and graces, and good motions of the spirit. When men lose some fruits and effects of the spirit; When by any miscarriage, they cause the spirit to abate, of the life and vigour of his operations and motions in them, as it one should somewhat flake the heat, and lessen the burning of the Fire: When knowledge decreaseth, and love decayes, and fruit withers: When convictions decay, and affections die, then the spirit is quenched. And thus the godly quench the spirit; thus *David* quencht the spirit; thus the *Angel* of the Church of *Ephesus* quencht the spirit.

2. The *abolishing* of the Spirit. When men do not only diminish and lessen the gifts, and graces, and good motions of the spirit, but utterly abolish them; so that there is not only a falling from former degrees of what they once had, but from the very truth and being of it. When men wholly lose the grace they once had, being *twice dead, and pluckt up by the roots*. Thus *Hypocrites* and *Apostates* quench the spirit; thus *Saul*, thus *Judas* quench the spirit; thus the five *foolish Virgins* quench the spirit; *Give us of your oyle (say they) for our lamps are gone out, Mat. 25. 8.* they had some fire and light, for a great while in their lamps, but at length the oyle was spent, and the fire went out. And thus it is with others, their counterfeit and common grace, after a while, after some time of glorious profession, comes to nothing; their oyle is spent, and their lamps go out in a snuffe. Thus you have the second Particular, what is meant here by quenching the Spirit, namely the abating and abolishing of it; both which are forbidden inclusively in this prohibition, *Quench not the Spirit.*

SECT. 4.

Now as for the third. How, or by what means the Spirit is thus quenched? To that I answer, That as fire, so the spirit is quenched these four waies.

I. By

1. By withholding of fewel.
2. By neglecting to stir and blow it up.
3. By withdrawing of fewel, and
4. By opposing something of a contrary quality to it.

1. Fire is quenched by withholding of fewel. When the fire is going out, and one saies, I will have no more Wood or Turf put in, carry it back again; by this means it flakes, and by little and little goes out. *Where no Wood is, the fire goes out, Prov. 26. 20.* So the spirit comes to be quenched, when persons withhold those means that are appointed to be as fewel, for the feeding and preserving of it. Not using the means of keeping alive this fire of the spirit in us, is the first means of quenching it. When an indifferency of spirit grows, whether we attend upon the means in publick or private or not; when you neglect Prayer, and Reading, and Hearing the Word Preached, and Meditating on what you have heard, your gifts and graces must needs languish and decay, the fire and fervency of your graces must needs be going out. Duties and Ordinances are the fewel of gifts, the fewel of grace, the fewel of good motions, if this fewel be withheld and kept back, so that you are not frequent and constant in applying it at every turn, as it were; by little and little the fire abates, and you are they that are guilty of quenching

quenching the spirit. If therefore you be convinced in your Consciences from the Word, that such and such means are necessary, and yet yee wil not use them, by your not using those means, you quench the spirit.

2. Fire is quenched by neglecting to stir and blow it up. If the fire bee let alone and never stirred, it will go out of it self; though one cast in fewel, yet without stirring, and mending, and blowing, it will go out; the heaping on of fewel in that case doth but choke it. And so the spirit is quenched, when you suffer your gifts and graces to lye idle, and do not keep them in continual use and exercise; when you do not stir up the gifts you have received, and improve your Talents. In this case, though there bee never so much means, never so many Sermons, and Sacraments, they do you no good, 'tis all one, as if there were none at all. The servant in the *Parable* had a Talent, but he wrapt it in a Napkin, and at last had it taken from him: So many they have a Talent of knowledge, a Talent of prayer, &c. i.e. they have a gift, but they do not improve it, and so it dwindles away and comes to nothing: Therefore *Paul* exhorts *Timothy*, to stir up the gift he had received. The *Prophet* complains, that no man stirreth up himself, *Isa. 64. 7*. Though grace be an active principle of it self, yet it is in our hearts, as fire is in
green

green wood; fire is an active Element, but if it be in green wood, it will not burn without much blowing. So here, &c.

3. Fire is quenched by withdrawing of fuel; when one pulls away the wood, and scatters the coals asunder one from another, 'tis quickly flaked and at length goes quite out: so when you cast off the means which you formerly used, when you leave off the duties you have practised, and the ordinances you have attended, *foraking the assembling of your selves together, as the manner of some is, Heb. 10. 25.* every petty trifling business being a sufficient excuse to keep you away, *Mat. 22. 5.* then you quench the spirit. Not only the not using, but the dis-using of the means, is a means of quenching the spirit: Yea, this is a far worse way of quenching the spirit, than the other. Some (happily through ignorance) never made use of such and such means, others (being enlightned and convinced) have, but within a while cast them away, come to one Sermon, and then stay away two or three for it. Oh! reflect upon your selves, see what *Eliphaz* laies to *Job's* charge, *Job 15. 4. Thou castest off fear, and restrainest prayer before God. q.d. Thou wert wont to worship God, to be much in meditation and prayer, and other holy duties, but now it is otherwise; thou castest off fear, and restrainest prayer before God.* This would have

have been a great evil in *Job*, had it been true, and a great evidence against him. But thus many do, they cast off Duties and Ordinances, and this is a with-drawing of fewel, the fewel of the Spirit, whereby the fire of the Spirit is quenched in them.

4. Fire is quenched by opposing something of a contrary quality to it, as water, by pouring water upon it. Fire and water are contraries, by reason of their contrary qualities, so that water will not onely slake the fire, but put it quite out. And thus the spirit is quenched; sin and lust, and the acting of corruption in the heart and life, are unto the spirit, as water is to the fire; see *Gal. 5. 17. These are contrary the one to the other.* The flesh is contrary to the spirit; and sin, the fulfilling of the lusts thereof, will quench it. This is true of all sin, but of some more especially; A^c,

1. Plotted and premeditated sins, when men sin with a full purpose to do it, and that notwithstanding the light and knowledge that comes in the way to hinder. When they do not slip, or fall into sin unawares, but wittingly and wilfully run into the commission of it, even as *the horse rusheth into the battel, Jer. 8. 6.* Thus *David* quench'd the spirit, he knew murder to be a hainous sin, yet did plot and contrive *Uriah's* death.

2. Sins

2. Sins reiterated, and often committed, The frequent acting of sin is like a continual dropping upon the fire, though the drops be but small, yet coming so many one after another, they hinder the fire from burning, and at length put it quite out. And thus it is also in quenching the spirit. When men trade in sin, *to morrow shall be as to day, and the next like unto it*, as the Prophet speaks; though the sinnes be comparatively small, not so gross and hainous as others, yet by their frequency and continuance, being frequently acted over and over again, they quench the spirit. *Judah* sins, but doth it no more, so *David, Peter, &c.* but when sin runs in a Circle, and the sinner is endless in sinning, doth it again and again, at length he wearieth God, so that he saith, *My spirit shall no longer strive with him*, Gen. 6. 3. Then hee gives him up to vile affections, and to a reprobate sense, Rom. 1. 26, 28. Thus the spirit is quenched by mens own sins, but not onely so, but by the sins of others. A man may put out the fire himself, and he may suffer it to be put out by others. They therefore that keep evil company, wicked and ungodly society, do thereby quench the spirit. *David* therefore (when once hee was resolved to take a new course of life) sets up a resolution in his soul, to shake off the company of wicked men, Psal. 119. 115. Hee knew

knew he could not obey the motions of Gods Spirit else, in keeping his Commandements. Thus you see by what waies and means the spirit comes to be quenched, which was the third particular to be shown.

S E C T. 5.

There is but one thing more by way of Explication, before we come to the Doctrine, to be added, which may seem in some respect necessary for the confirming of that which hath been now delivered in the foregoing *Section*, and that is this; That in this negative, *Quench not the Spirit*: an affirmative is implied, for so it is in every Precept. Every Precept hath two parts, an affirmative and a negative, and where but one is expressed, there the other is alwaies implied, and so it is here. The *Apostle* forbidding this sin of quenching the Spirit, doth thereby implicately enjoin the contrary duty of cherishing it, that they should be careful to kindle and cherish it, that they should labour to keep it continually burning, as the fire of the *Altar* in the *Temple*, that was never to be suffered to go out.

S E C T. 6.

So that this precept in the full sense of it, amounts to this, that the gifts, and graces, and motions of the Spirit, must not be made or suffered to decay, but by all good means bee cherished

rished and preserved, encreased, and augmented continually. This is the Doctrine delivered us by the *Apostle* in this Precept. Hee would have Christians to be tender of the gifts and graces, and good motions of the spirit in them, and by no means quench, but kindle and cherish them. A man in cold weather, will be careful to keep the fire in his Chimney, and by no means let it go out: So in these cold hearts of ours, and in these cold times of ours, wherein the *love*, and *zeal* of many *doth wax cold*, we should keep this spiritual fire continually burning, and by no means suffer it to go out. *Quench not the Spirit.* q. d. by all means cherish and keep it in its full vigour and operation, without the least abatement.

SECT. 7.

To this purpose are those admonitions in Scripture, *2 John 8. Look to your selves, that we lose not those things that we have wrought*, q. d. if you be not careful and diligent, all that wee have hitherto done and attained, will quickly come to nothing. So *Rev. 3. 2. Be watchful, and strengthen the things that remain, and are ready to dye*: Noting that their graces were drawing to an end, even breathing out their last; and therefore if they did not bestir themselves to recover them, were like utterly to be lost. So *1 Cor. 10. 12. Let him that thinketh*
hee

he standeth (i.e. that he shall stand) take heed lest he fall. *Angels* fell in heaven, *Adam* in Paradise, *Peter* in *Christ's* presence. To stand in grace, when there are so many potent enemies (so many corruptions and temptations) to withstand, is not so easie, and therefore hee admonisheth every one, to look to his standing. To add no more, *Paul* admonisheth *Timothy*, To stir up the gift that was in him, 2 Tim. I. 6. The word signifies stirring or blowing up the fire, q.d. keep blowing up this fire continually, kindle and cherish the fire of the spirit in thee, and by no means suffer it to be quenched; blow off the ashes, do not suffer it to go out, as it will, unless thou stir and blow it up. *Quench not the Spirit.*

S E C T 8.

Now the reasons are from the necessity of having the spirit, and the danger of quenching it, which follows thereupon. It is necessary that we have the spirit in us, and therefore it must needs be dangerous to quench it. For

1. It is our life, the life of our souls, so much as we impair the graces of the spirit in us, so much wee impair the life of our souls. As the soul is to the body, so is grace to the soul, and the spirit to grace, the soul is the life of the body, and grace the life of the soul, and the spirit the life of grace, i.e. the graces of the spirit are

are they that do act the soul spiritually, that do give it spirituall sense and motion, do put spiritual life and motion into it, (without which it stirs not in any good duty, so as to do any thing that is good in the least) and the Spirit is that that puts life into Grace, and therefore the graces and motions of the Spirit are necessary, and consequently it is dangerous to quench them. Those that are without the spirit, are in Scripture said to be dead, *dead in trespasses, and in sins*. So it is said of those that have no other spirit, than that which works in the *children of disobedience*, *Ephes. 2. 1, 2*. Those of the Church in *Sardis*, the spirit being quenched in them, though they had a *name to live, yet were dead*, *Rev. 3. 1*. Those *Widows*, that *lived in pleasure* (being *sensual, having not the spirit*, as *Jude verse 19.*) were *dead while they lived*, *1 Tim. 5. 6*. So that the spirit, the graces and motions of the spirit, are the life of the soul, and therefore, as men are careful of the life of their bodies, will take Physick, use good dyet, do any thing to preserve that, so we should be careful, yet much more careful of the life of our souls, use good means to preserve and maintain spiritual life in them. If natural heat decay, the body languisheth and consumeth, and so if spiritual heat decay (as when the spirit is quenched, it must needs do) the soul *pines away in its iniquities*.

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2. When

2. When it is quenched (though but in some degree) it is not easily enkindled again. It cost *David* many a strong cry and groan, as you see, *Psal. 51.* and the *Spouse* many a weary step, *Cant. 5.* Now if when the Spirit is quenched, it be so hard to bee enkindled again, there's reason that wee do not quench it, when it is well kindled. When it is so hard to kindle a fire (as some fires are hard to be kindled, and will cost much) then men are more than ordinarily careful, not to let it go out.

3. If once it be utterly quenched, it can never be kindled again. The Scripture declares the condition of such as have utterly quench'd the Spirit, to be irrecoverable. So that if this fire bee once quite put out, it shall never bee lighted again more. It is true, there may be some great abatement, as in *David*, and *Peter*, &c. and yet it may be lighted again, as in them it was, (if there be but some few sparks, they may be blown up into a flame, *Christ* will not quench the *smoking Flax*) but when it is utterly extinct, and quite abolished, it will never bee lighted again. See for this, *Heb. 6. 4-6.* and *chap 10. 26.* If the Tree be twice dead, then it is pluck'd up by the roots, *Jude* verse 12. Now it is far better never to have had the spirit at all, than to be in such a case, as *Christ* said of *Judas*, so may I say of such an one, better that man had
never

never been born. Thus the *Apostle* speaks of such, 2 *Pet.* 2. 21. For it had been better for them, not to have known the way of Righteousness, then after they have known it, to turn from the holy Commandment delivered unto them. Better thou hadst never had any convictions of conscience, nor any good motions of the Spirit within thee, then afterwards by neglecting, or disobeying them, to sin them quite away. It shall be easier for one of *Sodom* and *Gomorrhah*, than for such an one as thou.

4. Every act of quenching the spirit, hath a tendency to the utter quenching of it, So that when a man is in a way of quenching the Spirit, as he hath quenched it in some measure already, so, if he do not desist, he may (for ought he knows) quench it utterly for the future. Nay, it is certain, if he do not desist, that he will; *Rom.* 8. 13. How dangerous is it therefore to quench the spirit, though but a little? This will be spoken to afterwards at large, and therefore I do but touch it here.

S E C T. 9.

The Use then is in the first place for reproof. Is it so? Then it serves for the reproof of all those that do in any measure, quench the gifts and graces, and good motions of the Spirit in them. Oh! there be many such, who though they have not utterly abolished the spirit, the

fire is not put quite out, but there are some sparks still, yet they are very much guilty of *abating* it. Though there be some light, and some heat, yet nothing in respect, either of what hath been heretofore, or of what ought to be for the present; they have lost much, and regain little. Formerly they had high and raised apprehensions of the blessedness of the waies of God, of the glory and excellency of spiritual and heavenly things, but now it may bee said: *Where is the blessedness yee spake of?* Formerly there were frequent and powerful convictions, convictions from the Word, convictions from Afflictions, convictions from Mercies; convictions of Sin, convictions of Duty; I but now scarce any thing, either of the *Word* or *Works* of God, either of *Ordinances* or *Providences*, makes any sensible impressi^on upon their Spirits. Formerly they had lively and vigorous affections, Oh! what zeal, and fervencie of Spirit? what joy in hearing the Word? what melting affections over sin? what delight in speaking of the things of God? what desire, yea, what longing after communion and holy fellowship with God, and the people of God? but now their love is grown cold, they have *left their first love* with *Ephesus*, and are become *luke-warm* with *Laodicea*, have no heart to any thing that's good. Formerly there was fruitfulness in every good

good work, carefulness to take and improve all opportunities, but now they are empty and barren, like *Ephraim, empty Vines*, that *bring forth fruit to themselves*. Now where 'tis thus, is there not a manifest quenching of the spirit? If the fire be not quenched, it will not lessen, but encrease, and still grow greater, and greater; where then the fire does not onely not increase, but decay, there 'tis certainly quenched. And thus it is in many, I wish it bee not so in any of you, but if it be, then tremble and turn at the reproof that comes now to bee dispensed to you.

CHAP. II.

The evil of Quenching the Spirit, in respect of the causes, whereof it is an effect. Several causes of it mentioned in particular. The evil of it as proceeding from those causes, discovered. The guilty expostulated with, and sharply rebuked.

SECT. I.

THAT I may speak the more convincingly, and your hearts be the more affected with it, whose Consciences tell you that you are in any measure guilty of it, and that you may *turn at Gods reproof*, now to be dispensed to you, I

will shew you what evil there is in it. And

1. What evil there is in it, in respect of the *causes*, whereof it is an effect.

2. What evil there is in it, in respect of the *effects*, whereof it is a cause.

SECT. 2.

1. What evil there is in it, in respect of the *causes*, whereof it is an effect. Do but consider, beloved, from whence it proceeds, and you will see there is abundance of evil in it. For such as the cause is here, such is the effect. It is not from any good in any respect, that men quench the spirit, but whatever it is from, it is evil, and only evil, and quenching the spirit is from it *as it is evil*, and therefore must needs be evil too. Now in speaking to this, I shall prosecute the *Metaphor* of quenching the fire, as in the former particulars. Look then whence it is, or for what reason it is that men quench the fire, thence, and for the same reason it is (answerable thereunto) that men quench the spirit. Now when men quench the fire, or suffer it to go out, it is for some one; or other of these causes following.

SECT. 3.

1. Because they be asleep. Then their bodily senses are all bound up, so that they neither hear, nor see, nor feel any thing. then they lye still and cannot rise out of their beds, then they

they have no minde in fire or any thing else, and so cannot bring any more fewel, cannot stir up the fire, nor blow it; and this must needs be a cause you know, that the fire goes out, because while they be in this condition, they can do nothing at all to keep it burning, so that, by that time they awake, there is not many times so much as a spark left, or if there bee, that is all, 'tis nothing so much as it was when they fell asleep. Why just so it is, when men quench the spirit, 'tis because they are spiritually asleep, and so have all their spiritual senses bound up, so that they are sensible of nothing for the time, that is of any spiritual concernment: they neither hear, nor see, nor feel: dream they may, but they apprehend nothing (nothing spiritual I mean) in its reallity. They see no danger for the present, fear none for the future, as having not their senses exercised to discern good or evil; and while 'tis so, how is it possible they should take care of keeping the fire of the spirit burning in them? They cannot bring any fewel, they cannot stir up the fire, and so it must needs go out. Oh Sirs, if the spirit bee quenched in you, think with your selves whether it bee not because you are asleep. While *Sampson* slept, the spirit departed from him. While the *foolish Virgins* slept, their lamps went out; thence it was, that was the cause of it.

Mat. 25. 8. There was some light before, some heat and warmeth when they fell asleep, but when they awoke, their lamps were gone out, the light, the heat, and warmeth was all gone. True, there was not oyle enough in their vessels, but had they been awake, they might have gotten oyle, they might have gone to them that sell; but then it was too late, the fire was gone out, and *Christ* would not stay, therefore 'twas too late to get oyle. This was the effect of their sleeping, and for this they are called foolish Virgins. Oh how many such foolish Virgins are there! that are asleep, that lye snorting in their carnal security, when they should be getting oyle into their vessels, to keep their lamps burning! If one would know the reason, why they neglect the means, and do not exercise themselves unto godliness, as in former times; alas poor creatures, this is the reason, they are in a deep sleep, and what would you have of them? they know nothing of it, and cannot help it. They think all is well, or if they dream otherwise, it is but a dream, and they sleep on still. One would wonder what is the matter with many Professors, that heretofore were so zealous and active for God, taking all opportunities, and improving all advantages for the service of God, but now are grown cold, and dead-hearted, having
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no affection to any thing that is good, one would wonder, I say, what is the matter with such Professors, but if it bee considered, that they are asleep, the wonder will cease. If they were awake, it might be supposed, they would never suffer it to bee so; but being asleep, any thing may be any thing for them, they cannot help it. Heretofore being awakened by such a Sermon, such a sicknesse, as soon as ever they were awake, they began to bestir themselves, and oh! how zealous and active were they? how forward to every thing that is good? what ring-leaders in the waies of God? I remember the time, saith one, when such and such were the forwardest in all the Town, none were like unto them, so that they were ensamples unto all: I but now it is otherwise, they are fallen asleep, and have lost all sense of their condition; cry never so loud in their ears, nip them, pinch them, it doth not awaken them, they sleep now as the man *upon the Mast in a storm*, are secure under the *thunder-clap*, and hence it is that they do nothing. Now I beseech you, my beloved, reflect upon your selves, and consider. Is the Spirit quenched in you? and is it from hence that you are asleep? why consider then, I beseech you, is it not evil? Is it not evil that you should bee out of your senses? When a man is out of his senses, you count hee is in a miserable con-

condition, though it bee but his bodily senses. What a miserable condition are you in then, that are out of your spiritual senses? Is it not evil that you should bee like those *Idols*, *Psal.* 115. 6. that have eyes, but see not, ears, but hear not, noses, but they smell not, hands, but they handle not, feet, but they walk not? Oh the miserable condition that your poor souls are in, that are thus asleep! Oh the dreadful judgment and wrath of God that is upon you! For the *Lord hath poured out upon you, the spirit of deep sleep, and hath closed your eyes, Isa.* 29. 10. When *Christ* spake of *Lazarus* his being asleep, they said, *Lord, if he be asleep, he shall do well, Joh.* 11. 12. but none can say so of you that sleep thus, no, you are not like to do well. Bodily sleep is sometimes necessary and refreshing, but spiritual sleep is alwaies dangerous, sometimes deadly. The soul is still the worse for it, 'tis a spiritual *Lethargy*, 'tis a disease that tends to death; as *Psal.* 13. 3. *lighten mine eyes lest I sleep death.* This makes persons neglect all. This hinders you from bringing in fewel, from stirring up the fire, from guarding it from that of an opposite quality, and so is the cause of your quenching the spirit. When *Sampson* slept, the *Philistines* came and cut off his locks, hee could not defend himself from them, then the spirit departed from him. So you, &c. This is the first particular.

Sect.

S E C T. 4.

2. Men quench the spirit, because they are going to sleep; being drowsie, and having a minde to go to bed and sleep, they either put out the fire, or suffer it to go out of it self, So Professors, when they have a minde to sleep in their sins; and to take their rest there, then they quench the spirit, either put it out, or suffer it to go out of it self. This is the reason; It is because they are secure, and would willingly enjoy that quiet and content they finde for the present in their sinful way, and therefore either go to bed to sleep, or else being a bed, and having slept already, but by some means or other are awakened, have a minde to sleep still, and therefore are angry with the means that awakened them, quarrel with reproofs and admonitions, slight the good motions and convictions of the spirit, and so compose themselves to sleep again, saying as *Prov. 6. 10. Yet a little sleep, a little slumber, a little folding of the hands to sleep.* Thus the *Spouse, Cant. 5. 3.* So you, beloved, it may be you are not asleep, but you are sleepy, a spirit of drowsiness and slumber hath seized upon you; you are willing to sleep, *lying down, and loving to slumber, Isa. 56. 10.* Or it may be you have been asleep, and are now awakened again, but you are troubled that you are awakened, that you have lost your sweet sleep, and there-

therefore have a minde to sleep again, *Yet a little more sleep, &c.* Well, sleep on, as *Christ* said *Matth. 26. 45.* but know, that so shall thy poverty come as one that travelleth, and thy want as an armed man; *Prov. 6. 11.* It's sad to be overtaken with sleep ere one is aware, but deliberately to set ones self to sleep, and that after several awakenings, Oh how vile is this! to set ones self to sleep, to put ones self into a sleepy posture? Farewel gifts, and grace, and spirit, and all, if you take this course. Oh! how canst thou sleep when thou hast so little Oyle in thy Vessel? and thy Lamp is ready to go out? *What meanest thou O sleeper?* said they to *Jonah*, and so say I to thee, thou drowsie Christian, What meanest thou? do'st mean to bee drowned? shall the light and life of the spirit be utterly extinguished in thee? Dost not see how the Waves and Billows begin to arise? How quickly will the waters overflow thy soul, and quench the light of thy excellency, and glory of thy profession, unless thou speedily prevent it? See thy sin therefore, and be sensible of it. What doth this shew, but that thou takest pleasure and contentment in thy sinful condition? For wouldest thou bee willing to sleep in it else? and is that a condition for to sleep in? If thou wert troubled with a Lethargy, wouldest thou be willing to lye still, and
not

not to be awakened? or rather would'st not have some to stand by thee to keep thee awake? Why this is a spiritual Lethargy that is upon thee, and if thou sleepest, thou dyest without remedy. And therefore awake, awake, bring more fuel, stir up the Coals, blow up the Fire, by thy slumbering it is almost quite gone out. *Be watchful therefore, and strengthen the things that remain and are ready to dye, Rev. 3.*

2. This is the second particular.

S E C T. 5.

3. Men put out the fire when it scorseth, and they cannot endure the heat of it. So professors this fire of the spirit, when once it begins to scorch. This makes many quench it both in themselves and others.

1. In themselves, as when a man is in a Fever, he cannot endure the fire, or any hot things. So professors when their light and knowledge, and convictions make them feaverish, then they take cooling things, then they endeavour to put them out.

2. In others; Thus they dealt with *John Baptist*, because he was not onely a *shining*, but a *burning light*, thus with the *Witnesses, Rev. 11.* because they tormented them with the heat and fervour of their Doctrine. Now consider Sirs, whence is it that the fire of the Spirit should scorch? What doth this argue, that thou canst
not

not endure the heat and fervour of it, but it is still a vexation and torment to thee? Is it not onely to lust, that it is scorching? 'Tis scorching and painful indeed to Lust, but not to Grace. Oh if there were a gracious frame and temper of spirit in thee, the spirit of Grace would not bee too hot for thee. 'Tis a sign thou art too hot with lust and corruption. Sore flesh cannot abide the fire. But a gracious heart loves it, and takes great delight in it. *Did not our hearts burn within us?* (said they) *g. d.* Oh how good was it! Oh how comfortable! Saints never complain of extreames in grace and godliness; they complain not they are too hot, but rather still they are too cold. But thou on the contrary art lukewarme, and lovest to be so. Thou wouldst be neither cold, nor hot; not so cold as to do nothing, and not so hot as to do much. But know, that while it is thus, the spirit is quenched in thee, and this is the cause of it, and therefore *Christ loathes and abominates thee; because thou art luke-warm he will spew thee out of his mouth, except thou repent. Be zealous therefore and repent, Rev. 3. 19.* This is the third particular.

S E C T. 6.

4. Men quench the fire because they would save Fuel; When Fuel is chargeable and costly, then they would have but little fire, because they would spend but little Fuel. So Professours

sours, when the *means of Grace*, the Fuel of the Spirit grow chargeable to them. When profession proves costly, and Religion must live upon them, and not they upon Religion, this makes many quench the Spirit. As now you see men must pay for their Chimneys, this makes men damme up their Chimneys, and keep less fire. When men see they shall bee rated and taxed, and fined for their Religion, this makes them abate of their zeal and fervency of profession, and at length give it quite over. Thus the young-man, he came with hot affections, but when *Christ* told him he must sell all, how quickly were they quenched! *He goes away sorrowful*, sorrowful that he could not be a Disciple at an easier rate, upon cheaper terms. Before he was jocund and merry enough, when he could have his Religion and his estate too, but now he was sorrowful; sorrowful, though hee kept his Estate, because hee did not keep his Religion with it, and it may be Conscience told him, there would be a sad reckoning for it in the end, when, because he would not pay for his Religion, he should be made to pay for his Estate. Oh how vile a thing is this! for a man to prefer his carnal things before Gods spirituall! A gracious heart accounts the Word and Ordinances *worth thousands of Gold and Silver*. So *David*, *Psal.* 119. 72, 117. yea, so far was he from neglect-

neglecting his Duty because it cost him something, that he would *not offer to God that which cost him nothing.* And the *Jewish Martyrs* were so far from being offended at their Religion because of suffering in their Estates, that *they suffered with joy the spoiling of their goods*; Heb. 10. 34.

S E C T. 7.

5. Men quench the fire when it makes the pot boil over, and they are loath to lose any of the Liquor in it, then they run in haste, and pull away the fuel, or throw water upon the fire, that it may burn more soberly. So Professours when the fire of the spirit is like to boyle out somewhat of a beloved lust, a darling corruption, that is very precious and dear unto them, then they bestir themselves in all haste to quench the fire, and cool the pot. Then throw away the fuel, there's too much praying, and too much preaching, too much adoe in matters of Religion, and less would serve by far, that so they may save their sweet lusts and corruptions. There is a *filthiness*, and *superfluity of naughtiness* in the heart of man, *James 1. 21.* the *scumme* and *excrement* as it were of a filthy and corrupt heart and life, *Ezek. 24. 6.* which, before the fire of the spirit is kindled, is hardly discernable, much less separable, it is so incorporated into mans nature; but when the fire of the spirit comes,

comes, it makes it to boil up, so that it plainly appears upon the face of the soul; and sometimes God puts such efficacy into it, as to cause it to bee ready to boil over, the fire of conviction is so strong and vehement sometimes, as even to force out a beloved lust; but when it comes to this, Oh what bustling is there in a corrupt heart to quench the fire, that so the lust may be saved! How many carnal reasonings blowing upon the pot to cool it? What with-drawing of the fire from the pot, or the pot from the fire? with-drawing of duties and Ordinances from ones self, or ones self from Duties and Ordinances, so that the scum goes not out, but sticks to the pot, and is boiled in again. Now that you may see what a vile thing this is, to quench the fire of the spirit, rather than the scum and filthiness of sin should bee boiled out by it; See how God threatens it, *Ezek. 24. 6. Woe to the pot, whose scum is therein, and whose scum is not gone out of it, therefore saith God, verse 11. set it empty upon the coals thereof, that the brasse of it may be hot and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied her self with lies, and her great scum went not forth out of her: her scum shall bee in the fire. And see the next verse, where God sets down the cause, In thy filthiness is lewdness, i. e. obstinacy hath been*

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been the onely cause that thou hast not been cleansed, thou wilt not be cleansed. I have kindl'd a fire that would do it, but thou opposeth the work of the fire, because thou wilt not be cleansed, and therefore *in thy filthiness is lewdnesse*, thou art come to an height, an excess of wickedness. Now see what God threatens for this, *Because I have purged thee*, (i. e. endeavoured, used means to purge thee) *and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee*, which is the most dreadful Threatning in the Book of God. Oh think of this, you whose corruptions are the more exasperated and enraged, the more light and conviction you have, even so enraged, as that when it comes to the point of purging out such a sin, and utter abandoning of it, then you endeavour by some means or other to put out the light, and flake the heat of your convictions, that so you may return to your former temper and course again.

S E C T. 8.

6. Men quench the fire when it is like to discover them, as in time of war, or when thieves are abroad in the night, those that live in the Country, either shut their windows very close, or else put out Fire and Candle, that they may not finde the way to their houses. So Professors in time of danger, that they may not bee disco-

discovered by their light shining forth in their profession, as formerly, to the Adversaries of Religion, they either shut up the Candle in a dark Lanthorn, or put it quite out. What for fear, and what for shame, they are loath to be known to be the same men and women that they were before, and therefore quench the Spirit. Now is not this a most fearful fear? a most shameful shame? First, as for the fear, is it not a most fearful thing? a most fearful wickedness? to be afraid of man, and not afraid of God? Oh! if we did but consider it, we should be afraid of such fear, such fear as makes one afraid of doing his Duty, and not afraid of sinning against God; as if man could be more terrible than God, as if man whose breath is in his nostrils, could do us more hurt than the Almighty God. And as for the shame, is it not a most shameful shame? for it makes one ashamed of his glory, and to glory in his shame, as if it were a shame to be reproached for doing his Duty, and no shame to Apostatize from it. As if there were more excellency and glory in the wayes of sin, than in the blessed wayes of God. No wonder therefore, that God hath said, the fearful shall lead the Van to Hell, *Rev. 21. 8.* (Oh mark it) and that *Christ* hath said, *Whosoever shall be ashamed of me, and of my Words, in an evil and adulterous Generation, of him also shall the Son of*

man be ashamed, when he cometh in the glory of his Father, with the holy Angels, Mark 8. 38.

SECT. 9.

7. Men quench the fire, when 'tis like to set the house on fire. So Professors, when it comes to the fiery tryal, do therefore quench the spirit. Many Professors are not afraid of lesser sufferings, they can suffer many things, as Reproach, Contempt, Imprisonment, the spoiling of their Goods, and yet keep the fire burning still, those waters are not able to quench it; but when once it comes to the fiery tryal, then one fire puts out another, the fire of Persecution, the fire of the Spirit. Many are *ready to be bound for Christ*, but not *ready to dye for his Name*: And therefore *Paul* said to the *Galatians*, *have ye suffered so many things in vain*, that for fear of suffering a little more, yee will give over? and therefore he told the *Hebrews*, *ye have not yet resisted unto blood*. Now see what a vile thing this is. Had *Christ* been so choice of his blood, as not to have been willing to have shed it for us, if *Christ* had said: I could be content to suffer a little to save these poor Creatures, but I cannot dye for them; Oh! then we had perished to all eternity. Shall *Christ* shed his blood for us, and we think much to shed ours for him? Besides, shall we quench the spirit, rather than to loose our life? shall we chuse rather

rather to lose our spiritual life, than our natural life? Moreover, is the fire of Persecution here, more terrible than the fire of Damnation hereafter? And yet hence it is that many quench the Spirit, just as if a man should cut his throat, to prevent the cutting of his little finger. Oh therefore, &c. Better go maimed, with wounds, and scars, to Heaven, than whole without them, to Hell. *I bear in my body the marks of the Lord Jesus*, saith *Paul*, if we have wounds and scars in our bodies for *Christ*, they are the *Marks of Christ*, if otherwise, they are the *Marks of the Devil*, the *Marks of the Beast*, Better bear the Marks of *Christ* in our bodies, than the Marks of *Antichrist*, and the *Devil*, in our Consciences.

CHAP. III.

Other Causes of Quenching the Spirit. The Evil of it, as proceeding from them, Discovered. The guilty Expostulated with, and Rebuked as before.

SECT. I.

8. **M**EN quench the Fire when they are warm enough without it, as in summer, and warm weather, then they say, what

needs all this fire? 'Tis warm enough without fire, therefore put it out. So Professors when they are warm enough without the fire of the spirit. When they can live without the light and warmth of the spirit, having enough, even as much as they can desire in other things, in worldly pleasures, profits, praises, formal performances of Duties; when they have enough in these and such like things, then they quench the spirit. When they can kindle a fire of their own, and compass themselves about with sparks, and walk in the light of the fire, and in the sparks that they have kindled, this they think is far better than the spirit, not considering that indeed it is far worse, for God hath said, *They shall lye down in sorrow. Behold all ye that kindle a fire, and compass your selves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lye down in sorrow, Isa. 50. 11.* By Fire here, is meant their own righteousness, and the acts of it, which may as sparks be struck forth by the power of the Word, and Education, in-lightnings of Conscience, and workings of self-love; And secondly, outward comforts in the creatures, which in this world they enjoy. And by their walking in the light of this fire, is meant their resting in these things as enough and sufficient to make them happy, and therefore they quench

quench the Spirit. As the *Pharisees*, that going about to establish their own righteousness, submitted not to the righteousness of *Christ*, they saw no need of that, they had enough of their own, and therefore opposed it. And the *young-man*, because he had great Possessions, this kept him off from closing with *Christ*, some fire there was kindled before, but now it was quite extinguished; having great Possessions, hee contented himself with those. The *Apostle* tells the *Corinthians*, *Now ye are full, now ye are rich, yee have Reigned as Kings without us*, 1 Cor. 4. 8. therefore they began to slight the *Apostle*, and to quench the fire he had kindled among them, but *would to God* (saith hee) *that yee did Reign*, q. d. ye are so far from that, that ye are captives to your base lusts, yee are full, but indeed empty, rich, but very beggars; as *Christ* also told the *Laodiceans*, *Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked*, Rev. 3. 17 where we have the different, nay contrary judgement of *Christ* and the *Laodiceans*, touching their spiritual state and condition; They sate down well appayed (as one expresseth it) in the apprehension, nay, admiration of their own happiness, and protested they had as much as they needed, and were as good as they desired to bee, when

as the Lord, who knew, and could judge better of their condition, passeth a peremptory sentence to the contrary, that they were wretched, and miserable, blinde and naked: They wanted not wretchedness, or misery, but wanted sense of either, and that was the reason they were so content with both, not coming unto *Christ* to buy of him Gold tryed in the fire, that they might be rich, nor white Raiment that they might bee cloathed (they were warm enough without it) nor Eye-salve, that they might see, they could see well enough without it. Thus it is with many, they need nothing in their own apprehensions, though indeed they have nothing; they see no evil or danger toward them, though they be compassed on every side, and beset with sins and plagues. Oh think upon this beloved, think upon it seriously; What, are you warm enough sirs, any of you, without the Fire of the Spirit? Have you indeed as much light and heat, as much peace, and comfort, and contentment without the Spirit, as you might have with it? Is the Spirit become an unnecessary thing, a meer superfluity to you, that of all things in the World, the gifts, and graces, motions and comforts of the Spirit, are least wanted, and may be best spared by you? Oh how unlike unto Saints are you my beloved, while you are at this pass: That you can bee
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content to be without fellowship with *Christ*, without the influence of his Spirit, whereas they have not been able to bear it? that you can bee content to be without Duties and Ordinances, at least without the powerful breathings of the Spirit in them, whereas they have not been able to take comfort in the want of them? Oh take not thy holy Spirit from mee, saith *David*, lift up the light of thy countenance upon me, &c. My flesh and my heart longeth, Oh when shall I appear before God! that I might see his Power and Glory, as I have seen it in the Sanctuary? And how like unto the wicked are you, that say unto God, and to *Christ*, and to the Spirit, Depart from us, wee desire not the knowledge of thy waies? How like unto the *Gaderens* that prayed *Christ* to depart out of their Coasts, q. d. if we may keep our Swine, we are well enough without thee. How like unto those abominable worldlings, *Matth. 22.* that were content with their Farmes, and their Merchandize, and Wives, without the Wedding Supper? Oh my Brethren, what can you think of your selves while 'tis thus? Do yee think yee are Saints? See then who you are like; see I say, who you are like: Are you like unto *David*? are you like unto *Paul*? are you like to the Spouse in the fifth of the *Canticles*? Was *David* well without the Spirit? was *Paul*? was the Spouse in the *Canticles*?

picles? did not her heart fail within her? did shee not rise? did shee not rise by night? and seek him whom her soul loved, when hee was gone? I wonder then you can think you are Saints; Saints? nay, you are very Hypocrites, you are very *Gaderens*. There are none that can live contentedly without the spirit, but *St. Earthlings*, *St. Worldlings*, *St. Sensualists*, *St. Formalists*. Therefore Consider. This the eighth particular.

S E C T. 2.

9. Men quench the fire when there is no more work to be done by it; when men have ended all their work, and have nothing to do, they put out the fire. And so Professors, when there is no more work to be done by the spirit, then they quench it. When men have their peace to make with God, and their calling and election to make sure, as in time of some great danger, or sickness, or terrible conviction of the unsoundness of their spiritual estate; oh then they will cherish the spirit, are afraid of slighting any good motions, are very tender and scrupulous, make conscience of all their waies, stir up themselves to Praying, Reading, Hearing, Meditating, attend the Ordinances, frequent the Assemblies, call upon others to admonish, counsel, comfort them, send for them to Pray with them, and for them, and beg them to watch over

over them, and tell them, if ever they see them walk contrary to their present purposes and resolution. But when the danger, the sickness, the conviction is over, then they neglect the spirit, because now they think they have no use of it. As when men are sick, they make use of Physick, but when they are well again, they think they do not need it. When men have no use of fire, they let it go out, and so when men have no use of the spirit, when there is no more grace to be gotten, no more corruption to be mortified, no more Temptation to be resisted, no more burden to be born, no more work to be done for the working out of their salvation, but they can go on end-waies in a formal profession, without any difficulty, then they neglect the spirit, then they disobey it, and quench it, slighting good motions, neglecting the means and exercise of Grace, not stirring up the gift they have received, because they can do well enough without it, there's nothing more to be done by it. Now consider Sirs, consider I beseech you, what a strange thing this is. What! nothing to be done by the spirit? why there's nothing can be done without the spirit. Oh how is it, thou should'st see no use of the spirit, when as thou hast use of it for every thing? All the good the Saints have, they have it from the spirit, and all the good the Saints do, they do

do it by the spirit; there's never a Grace they exercise, but it is a fruit of the spirit, *Gal. 5. 22.* never a corruption they mortifie, but it is by the spirit, *Rom. 8. 13.* Grace is a necessary good (as I have sometimes shewn you) necessary for every duty, against every sin, every temptation, every affliction; and the motions of the spirit are necessary for the acting of Grace. *Not by might, nor by power, but by my Spirit, saith the Lord.* What, doth this argue therefore that thou should'st have no more work to be done by the spirit, but either the brutish folly and ignorance, or gross stupidity and fortishness of thy heart? Why consider, what canst thou do without the spirit? canst thou believe? canst thou repent? canst thou deny thy self without the spirit? canst thou mortifie any lust? canst thou exercise any grace? canst thou think any good thought without the spirit? nay further, canst thou perform any duty? canst thou pray? canst thou hear? canst thou meditate? canst thou do any of these without the spirit? or if thou canst, yet consider, canst thou do them acceptably without the spirit? Will God, that is a Spirit, and requires to be worshipped in spirit and in truth, be satisfied with the flesh instead of the spirit? will God accept of spiritless praying? will God accept of spiritless hearing? spiritless performing of spiritual duties? nay further
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ther yet, consider, will God accept of thy buying, selling, building, planting without the spirit? is not the plowing of the wicked sin, because without the spirit? Now if thou canst not do these without the spirit, how canst thou do the other? if thou canst not buy and sell, how canst thou pray without the spirit? if thou canst not do any thing of thy particular calling without the spirit, how canst thou do any thing of thy general? Again, was something to be done by the spirit in time of danger, and is there not as much to be done by it in time of safety? hadst thou work for the spirit in time of sickness, and hast thou none in time of health? Could'st thou not make thy peace without the spirit, and dost think thou canst keep it without the spirit? could'st not tell how to want without the spirit, and canst thou tell how to abound without it? could'st not tell how to be sick without the spirit, and canst thou tell how to be well without it? and for this reason, wilt thou neglect, wilt thou slight, and quench the spirit? Is it not as hard to exercise grace in one condition as in another? in time of peace as well as in time of trouble and danger? in health, as well as in sickness? in abundance, as well as in want? See thy folly therefore, see what a stupid sottish heart thou hast, in that thou quencheest the spirit, as having no more work to be done by it.

Sect.

SECT. 3.

10. Men! suffer the fire to go out, when their minds are taken up about other things, and they do forget it. So professors out of sinfull forgetfulness do suffer the fire of the spirit to be quenched in them. Their mindes being taken up with vanities, and trifles, and earthly things, they do not think of the exercise of grace, and perfecting of holinesse. *Martha, Martha*, saith *Christ*, *Thou art careful, and troubled about many things, but one thing is necessary, and thou hast no care of that.* So 'tis with many, they minde every thing, but neglect the main; while they are busying themselves inordinately about earthly things, they neglect the heavenly, never thinking in the mean while, how corruption grows, and grace languisheth and decays, how they loose their first Love, and fall from their first works. This then being a cause of quenching the spirit; Oh reflect upon your selves, and think of the home-application of that dreadful place to your selves, *Rom. 8. 5.* What if it should be true of any of you; which he there saies, *That they that bee after the flesh, do minde the things of the flesh?* What if this minding the things of the flesh, with a neglect of the things of the spirit, should prove you to be after the flesh, and not after the spirit? that is, to bee altogether carnal, altogether under the

the power of sin and corruption? Surely, they that are after the Spirit, *i. e.* they that are spiritual, they that are regenerate and sanctified, they do minde the things of the spirit, they do not so minde other things, as to forget the things of the spirit; they remember to keep in the fire of the spirit, and not let it ordinarily go out through forgetfulness of it. The *Priests* and *Levites* in the Temple, were to watch continually, to keep the fire of the Altar that came down from Heaven burning, when it began to decay, they were to renew it again, and never to suffer it to go out. And so thou, if this fire of the Spirit come down at any time into thy heart, God requires thou shouldest bee continually watching and attending it, that so it may never go out again, but be a fire burning there to all eternity. But Oh! how often dost thou forget? and this forgetfulness is out of remembrance; thou remembrest the things of the flesh, and the things of the world, and therefore forgettest the things of the Spirit: While thou art careful and troubled about *the many things* with *Martba*, thou forgettest to take care of *the one thing necessary* with *Mary*. How often is the fire of the Spirit quenched in thee e're thou art aware? e're thou canst bethink thy self, or recollect thy thoughts, they being so intent upon other things in the mean while? Now what doth
this

this argue, but that thou dost not prize it as thou shouldst? if thou didst, thou couldst not forget it, at least so frequently and ordinarily as thou doest. *Can a Maid forget her Ornaments?* saith God, *yet my People have forgotten mee, days without number*, Jer. 2. 32. q. d. If I were but so much to you, as toys and trifles are to a Maid, you would not forget me, and yet you forget me ordinarily, days without number. A godly man may sometimes forget, (though that is no part of his godliness) but you have forgotten me daies without number. Oh consider Back-slider, consider, canst thou tell the hours, the dayes, the weeks, not to say the years, that thou hast been unmindful of the Spirit? Oh 'tis time out of minde that thou hast forgotten the Spirit, that thou hast neglected the keeping of thy heart, the searching and trying of thy ways, the casting up of thy accounts; whereas heretofore, not a day could passe without minding these, and minding them as thy main business. And what hast thou been minding all this while, but vanities, and trifles, things not worthy of so much as a serious affectionate thought, much less of so many as thou hast spent upon them, and that infinitely without number. See thy wickedness therefore in that from hence it is, that thou hast quench'd the Spirit.

SECT. 4.

II. Men quench the fire, when they have a minde to pleasure others, that are offended with the heat of it, and therefore would have them put it out. And so many professors, to pleasure and gratifie carnal Friends, whom they inordinately love, and wicked and ungodly men, of whom they stand in awe, that are offended at their zeal and fervency of spirit in the waies of God, do quench the Spirit. Some so far as not to make a Profession at all, as those *Rulers*, of whom 'tis said, *that they believed, but for fear of the Pharisees durst not confess Christ, lest they should be put out of the Synagogue. John 12. 42.* And others so farre as not to make a Profession for a time, as *Peter*, who before that certain came from *James*, did eat with the Gentiles, but when they were come, hee with-drew, and separated himself, fearing them of the Circumcision, *Gal. 2. 12.* And other *Jews* (the *Apostle* saith) *dissembled likewise with him, insomuch that Barnabas also was carryed away with their dissimulation, ver. 13.* Thus many when false Teachers come in, (as those, for instance, amongst the *Papists*, like these of the *Circumcision*) that are for Ceremonies, and a devised Worship of their own, for fear of displeasing and angering them, for fear of making them their enemies, they begin to grow shy of their brethren, and to asso-

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ciate with these false Teachers, and to be present with them at their Will-Worship, quite contrary to their former Profession, and so quench the Spirit. But what is this but to work the will of the Gentiles, or of Gentile-Christians, carnal men, or if otherwise, yet as they are carnal. Oh saith the *Apostle*, *the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. 4. 3, 4.* How vile and abominable a thing this is, you may see by what *Paul* concludes concerning it, as to himself, *Gal. 1. 10. Do I seek to please men? saith he, why, if I yet pleased men, (saith he) I should not be the servant of Christ.* Oh consider of this thou man-pleaser, thou that art for pleasing both parties, *God and Mammon, Christ and Belial*, there's a contrariety betwixt them, and they can never be reconciled; for so saith the *Apostle*, *what concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with idols? wherefore come out from amongst them, and be ye separate, saith the Lord, 2 Cor. 6. 15, 16, 17.* Therefore thou canst not serve two Masters, no man can do it, saith *Christ*, therefore thou canst

canst not; for either thou wilt hate the one, and love the other, or else thou wilt hold to the one, and despise the other, *Matth. 6. 24.* Thou thinkest of displeasing a friend, an enemy; but why dost thou not think of displeasing a God? Is not he the best friend? and cannot hee bee the worst enemy? Think with thy self then, how by thy *man-pleasing* thou hast quench'd the Spirit; For art thou not quite another person than thou wert formerly? Dost thou not see what a change there is made? how stupid, and dull, and heavy, and cold, and liveless, and dead-hearted thou art grown, whereas before, thou wert zealous and active, and chearful, and fervent in spirit, delighting in the society and fellowship of the godly, and loving to bee with them. Alas poor creature how hast thou quencht the Spirit?

S E C T. 3.

12. Men suffer the fire to go out and bee quenched, to please themselves; when they are taking their pleasure, or are about some pleasing business, from which they are loath to bee called away. And so Professors, for the same reason quench the Spirit. So they, *Mat. 22.* they could not leave their *Farmes*, nor their *Wives*, nor their *Merchandize*, and therefore neglected the *Marriage-supper*. Taking contentment in giving present satisfaction to some base lust,

that one is making provision for (so that they are loath to be called off) makes many quench the spirit; As the sluggard, his bed is so easie, and his slumbers so sweet, that when he is called by Conscience or others to arise: Oh saith hee, yet a little more slumber first, yet a little more folding of the hands to sleep, he *turns as a door upon the hinges*, still hangs in the same place, and cannot be gotten off, and therefore for that time cannot tend the fire. So when a person is eating or drinking a little more than is fit, conscience tells him of it; ~~But~~ he is loath *to put the knife to his throat*, and so quencheth the Spirit. Though the Spirit say, it is enough, yet lust is craving, and therefore to satisfie lust for that time, he goes against Conscience. So for staying in company at unseasonable hours, the Spirit says, 'tis time to break up and be gone, but he is loath to leave his company, and so quencheth the Spirit. So when at work in thy particular calling, and thou hast wrought the full time, Conscience puts thee in minde of the duties of thy general Calling, as Prayer in the Closet, in the Family, &c. but thou art loath to give over, and for that reason quenchest the Spirit. Oh consider of this, how often, how many times a day, thou dost thus quench the Spirit? And what doth this argue, but that lust is dearer to thee than the Spirit? And what a vile thing is it, that

that thou shouldest take more pleasure and contentment in closing with thy lusts, than with the motions of the Spirit? But so thou dost, and I am perswaded that it is ordinarily from hence most, that men quench the Spirit.

SECT. 6.

13. Men quench the fire, or suffer it to go out, because they are lazy and sloathful, and loath to take pains to fetch fewel and blow up the fire. And so Professors out of a spirit of sloathfulness quench the Spirit. Praying, Reading, Hearing, Meditating, Heart-examination, Watchfulness, and striving against sin, are iiksome and tedious, (*Oh what a weariness is it?* say they, *Mal. 1. 13.* and *When will the New-moon be gone, and the Sabbath,* say they, *Amos 8. 5.*) and therefore they quench the Spirit, stirring them up to the performance of Duties, and attendance upon God in his Ordinances. And is not this true of thee, thou drowsie Christian? speak, is it not true? dost thou not know how backward thou art? how long it is, e're thou close with a good Motion to Duty? How many excuses of a *Lyon*, and a *Bear in the way* thou makest? Is it not thy usual language, *Yet a little more slumber, yet a little more sleep? I have put off my Coat, how shall I put it on again?* Doth not a kinde of heart-qualme come over thy heart, when the first thoughts of a Duty come

into thy minde? dost thou not know this is so? and doth it not Testifie against thee, of the vileness and wretchedness of thy Spirit? We cannot say worse of a man, than to say that hee is an *Idle Fellow*, which is most of all true of one that is spiritually Idle. *Thou wicked sloathful servant*, saith *Christ*, *Mat. 25. 26.* a sloathful servant is a wicked servant. *The desire of the sloathful kills*, saith *Solomon*, 'tis a bloody, soul-murdering desire, because, he hath no heart to endeavour answerable to his desire. Oh how dost thou rest in thy wishings and wouldings, thy good meanings, and good desires? thy half persuasions, and languishing velleities, not considering they will kill thee, while they suffer thee to be idle, and do not quicken thee to effectual endeavours, to labour and strive, least when thou hast done all, thou shouldest bee a *cast-away* in the end? Why dost thou not consider the benefit of diligence? will not that move thee? nor the danger of sloathfulness? will not that move thee? hadst thou rather freeze than fetch wood? wilt thou chuse rather to steal than to work? to begg rather than to take pains? Even those that are diligent, and willing enough to bodily labour, may yet bee spiritually sloathful. Thou hast bodily sloath, but spiritual sloath is far worse. If thou canst see a vileness in bodily sloath, why, how is it, thou canst

canst not see it in spiritual? Is such an one good for nothing? why so art thou; will such an one be a beggar? so wilt thou: (*foolish Virgins* will begg at last, and too late.) Is such an one not to be pitied? neither art thou. Is such an one to be cast out of humane society? so art thou, out of the society of the Saints. Read the *Scripture*, and there thou shalt meet with the *wrestlings* of *Jacob*, the *watchings* of *David*, the more *abundant labourings* of *Paul*. What art thou then, and to which of the *Saints* art thou like? *A sloathful man is Brother to a great waster*, and so art thou. Some quench the Spirit by doing evil, but thou by doing nothing; some by *commissions*, but thou by *Omissions*. See thy vileness therefore in that from a spirit of sloathfulness it is that thou dost quench the Spirit. And thus I have shewn you the evil of Quenching the Spirit from the causes, whereof it is an Effect.

C H A P. IV.

The evil of Quenching the Spirit, in respect of the Effects, whereof it is a Cause. The first Effect of Quenching the Spirit. It grieves the Spirit. Instances of it, in the Old Worlds quenching the Spirit, and in the Israelites quenching the Spirit. Not onely the wicked, but the godly, do thus (sometimes) grieve the Spirit. That quenching the Spirit grieves the Spirit, further proved. Arguments for the proof of it mentioned in particular. The Arguments applyed. The Evil of quenching the Spirit in this respect, Eph. 4. 30. The evil of grieving the Spirit, from thence argued. The evil of quenching the Spirit, thereby discovered. Those that quench the Spirit, thereupon expostulated with, and rebuked.

S E C T. I.

HAVING shewn you the evil of quenching the Spirit, from the *Causes*, whereof it is an *Effect*; I shall now proceed to shew you the evil of it, from the *Effects*, whereof it is a *Cause*. As it is an evil *Effect* of a manifold evil *Cause*, so it is an evil *Cause* of a manifold evil *Effect*. And therefore as by consideration, the several evils that it comes of; So likewise by considering the several evils that come of it: you may see

see what abundance of evil there is in it. For as I (said before) such as the cause is, such is the effect; so I say here, such as the effect is, such is the cause: and therefore the effects of quenching the Spirit, being evil; Quenching of the Spirit that is the cause of them, must needs be evil too. And it is in respect of these that I am now to shew you the evil of it. I desire you will mark it first: Hitherto I have shewn you what evil there is in it, in respect of the evils that it comes from; but now I am to shew you, what evil there is in it, in respect of the evils that come from it. See then the mischievous effects of this quenching of the Spirit, and you will thereby further see what an evil thing it is.

S E C T. 2.

Now the *Effects* of it are such as these.

1. *It grieves the Spirit.* An Instance whereof we have, in the *Old Worlds* quenching the Spirit. God strove with them by the Spirit a long time, but they still quench'd it, insomuch that (at length) God said, *his spirit should not alwaies* (thus) *strive* (in vain) *with them*, *because they were still flesh*, i. e. directly opposite and contrary to the spirit, (for so flesh and spirit are: *these are contrary one to the other*, Gal. 5. 17.) they were altogether incorrigible; the light of the regenerating Spirit being quite extinguished in them,

them, and all its power smothered up; whereby the external action, and the benefit thereof was in vain employed about them, (so *Diodat.*) Now see how this grieved the Spirit; verse 5, 6. *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was onely evil continually; and it repented the Lord that he had made man on the Earth, and it grieved him at his heart. Why so, but because he had made them; yea, and endeavoured to mend them too: He endeavoured to new-make them, but they were marred in his hands; as Jer. 18. 4. The vessel was marred in the hand of the Potter; and this grieved him at the very heart.*

S E C T. 3.

Another instance of it we have in the *Israelites* quenching the Spirit. God gave them his good Spirit to instruct them, but they continually quench'd it. This you have *Neh. 9. 20. Thou gavest also thy good spirit to instruct them; nevertheless, they were disobedient, and rebelled against thee; verse 26.* Now how this grieved the spirit, you may see, *Psal. 95. 10. They quenched the Spirit so often, and so long, that God there saith: Forty years long was I grieved with this Generation; and therefore also adds: It is a people that do erre in their hearts, they have not known my wates.* But how was that, that they

they did not know his waies? Did they not know? Did not Israel know? saith the Apostle: Yes verily; But to Israel he saith: *All the day long have I stretched forth my hand to a disobedient and gain-saying People.* So that they knew, but by their rebellion and disobedience they quenched the light and fervour of their knowledge; so that it was a fruitless and ineffectual knowledge, and such knowledge is in Gods account as no knowledge. And hereby they not onely grieved, but vexed his holy spirit, as *Isa. 63. 10.* — *they rebelled and vexed his holy Spirit:* Now vexing (you know) is the excess of grief, to shew that he was grieved to the uttermost, grieved at the very heart (as was said before) yea, even heart-broken, as the expression is, *Ezek. 6. 9. I am broken with their whorish heart.*

SECT. 4.

And thus not onely wicked persons, that are in an unregenerate state, in the gall of bitterness, and in the bond of iniquity, having no real work of grace upon their hearts, do grieve the Spirit, but even the godly too sometimes: as you may see in the Spouse, *Cant. 5. 6.* Christ came with greatest tenders of love, knocking at the door, and calling to her, *Open to me my Sister, my Love, my Dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night, while I stand knocking here*
at

at the door. Oh how desirous was he of communion with her ! But mark now, the drowsie Spouse flights this motion, and so quencheth the Spirit. *I have put off my coat* (saith she) *and how shall I put it on ? q. d.* I know not how to rise. But what followed upon this ? why the Spirit was so grieved, that he withdraws presently. *I opened to my beloved* (saith she) *but my beloved had with-drawn himself, and was gone :* and then *I sought him* (saith she) *but could not finde him, I called him, but he gave me no answer.* He was so grieved that he would take no notice of her. Thus *Christ* comes many times to your hearts, saying as to those *Laodiceans*, *Rev. 3. 20.* *Behold ! I stand at the door and knock ; if any man open to me ; If thou luke-warm Professor , thou Hypocrite , thou Formalist ; if thou wilt open, even thou ; then will I come in, and thou shalt sup with me, and I will sup with thee :* But thou wilt not open to him, and therefore he goes away, and will have no communion with thee. By this you see then that quenching of the spirit, grieves the spirit.

S E C T. 5.

But to speak more particularly ; That which may be yet said for the further proof and demonstration of the truth hereof, I shall briefly summe up in these following Arguments. That quenching of the spirit grieves the spirit, appears,

I. By

1. By Gods Complaints. Forty years long have I been grieved with this Generation; Psal. 95. 10. I have spread out my hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts, Isa. 65. 2. Yea, the Storke in the Heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my people know not the Judgement of the Lord, Jer. 8. 7. How often would I have gathered you, as an Hen gathereth her Chickens under her wings, and ye would not.

2. By his Lamentations. Christ wept over Ferusalem, saying: Oh! that thou hadst known &c. This weeping was the effect of grief. Oh! God mourns over sinners, saying: Oh that they had hearkened, as Psal. 81. 13, 14. Oh that Israel had hearkened unto me, &c. So Isa. 48. 18, 19. Oh that thou hadst hearkened to my Commandments! then, &c.

3. By his expostulations, Why will ye dye— Ezek. 18. 31, 32. as if he should say, Oh how does it grieve me, to see men thus wilfully destroy themselves! so Isa. 55. 2. Why do ye spend your money, for that which is not bread, and your labour for that which satisfies not?

4. It provokes him exceedingly. As Hos. 12. 14. Ephraim provoked him to anger most bitterly. Israels quenching the spirit in the wilderness,

ness, is called the *Provocation*; Harden not your hearts, as in the *Provocation*, as in the day of temptation in the *Wilderness*, *Psal.* 95. 8.

5. It makes him turn *Enemy*. They rebelled and vexed his holy Spirit; therefore he was turned to be their *Enemy*, and he fought against them. *Isa.* 63. 10.

6. It makes him give over striving; So that they shall take their own course. Thus he dealt with the *Old World*, *Gen.* 6. 3, thus with *Ephraim* *Hos.* 4. 17. *Ephraim* is joyned to *Idols*, let him alone. And thus with the *Jews*, Why should ye be stricken any more? *Isa.* 1. 5.

7. It makes him take his Oath against them, that they shall never enter into his rest. So *Psal.* 95. 11.

SECT. 6.

Now I beseech you consider *Sirs*, would God do all this, if he were not grieved? Would he complain if he were well pleased? Would he lament? Would he expostulate? Would hee be provoked if he were well pleased? Would he become an *Enemy*? Would he give over striving? Would he swear in his Wrath they shall not enter into his rest? Why then surely, this quenching of the spirit is very grievous to him.

SECT. 7.

And now consider, if the Spirit be thus grieved

ed by quenching the Spirit; is not quenching the Spirit very evil? Is it not evil to grieve the Spirit? Oh what an evil is it! And if it be evil to grieve the Spirit, is it not evil to do that whereby it is grieved? Oh what an evil then is there in quenching of the Spirit; because by quenching of the Spirit, the Spirit is grieved?

S E C T. 8.

Well then, see my Beloved, what an evil thing this is, that you grieve the Spirit. Do you know what you do *Sirs*, when you grieve the Spirit? do you know? do you consider? do you consider who it is that you grieve? Is it not the Spirit of God. the Holy Spirit of God? the Holy Spirit of God whereby you are sealed to the day of redemption? *Oh grieve not the holy Spirit of God* (saith the *Apostle*) *whereby you are sealed unto the day of Redemption*, Ephes. 4. 30. First I say, Is it not the Spirit of God? And how is it that thou wilt grieve the spirit of God? Is it in some case evil to grieve the spirit of a man, the spirit but of a Creature? and is it not much more evil, in any case, to grieve the spirit of God? Why, as the *Apostle* said to *Ananias*, *thou hast not lyed unto men, but unto God*: So may I say unto thee, *Thou hast not grieved men, but God*. What an horrible thing is this? Oh you should walk worthy of the Lord to
all

all well-pleasing, Col. 1. 10. Whereas by quenching the spirit in this manner, thou walkest unworthy of him, to no pleasing at all. While it is thus, thy waies are *alwaies grievous*: Whether they be grievous to men, or no, that's not so much the question: but how-ever, 'tis certain, they are alwaies (in this case) grievous unto God. *Again*, Is it not the holy spirit of God? Oh grieve not the holy spirit of God. Because he is so holy, therefore by quenching the spirit, thy neglecting the graces, slighting the motions and-rebelling against the strivings of the spirit, are so grievous to him, therefore he is so apt to be grieved at it. Now this is a great aggravation of thy wickedness, as if it were but a holy man, it were a great matter, as it was a great aggravation of the wickedness of the *Sodomites*, that they *vexed Lot's righteous soul*, by their filthy deeds; but how much more is it to grieve, nay vex, nay, to do despight to the spirit of grace. *Moreover*, is it not the Holy spirit of God, *whereby you are sealed to the day of redemption*? i. e. whereby you are, or may be, and must be; if ever you bee sealed? And do yee thus requite the Lord, O foolish people and unwise? What doth this shew, but that thou hast but little esteem of the spirit, and of the love of the spirit?—Oh if it be but a man whom you love and esteem, you say: I would not grieve him

him for a world ; but thou grieveſt the Spirit for a ſtraw , for a very triſle.

SECT. 9.

Oh conſider, doth the Spirit of God deſerve to be thus dealt with ? Doth the Spirit of God ſirs, deſerve to be thus grieved ? *Is it a ſmall thing to weary men , but will you weary my God alſo ?* Chriſtians ! will ye weary your God alſo ? Children, will you weary your Father ? Servants, will ye weary your Maſter ? How is it then, that Saints will weary their God , and their holy God, and their good God too ? Oh conſider, is it fit that the holy ſpirit of God ſhould be thus grieved ? Is it fit that the good ſpirit of God ſhould be thus grieved ? hee by whom you are ſealed to the day of redemption, doth he deſerve to be thus dealt with ? Doth the Comforter deſerve to be grieved ? Oh how often hath he comforted thee ! how often ſpoken peace ! how often hath he helped thy infirmities , enabling thee to cry *Abba, Father ?* How often hath he revealed to thee, the deep things of God , the ſecrets of his Will, the ſecrets of his Love ? and is this the requital he muſt have, to be grieved ? What ? and to be vexed too ? Oh what a vile thing is this ! is it not a vile thing for a Childe to be a grief to his Parents ? *A fooliſh ſon is a grief to his Father , and a bitterneſs to her that bare him , Prov. 17. 25.* Such a ſon is

a son of *Belial* ; and such an one art thou, that quenchest the spirit ; for by thy quenching the spirit, thou grieveest the spirit; especially, when thou quenchest the spirit not onely by neglecting, but by resisting, and rebelling against the spirit ; sinning against light, and love, and mercy, and means: when thy sins are gross and hainous, not onely against the light of *Revelation*, but of *Reason*, not onely against the light of *Grace*, but of *Nature* too : and when they are not seldome, but frequently acted. This is (as hath been said) a continual dropping upon the fire.

S E C T. IC.

Oh if ever God open thine eyes, that thou comest to see how by this means thou hast grieved the spirit, it will be even an *heart-breaking* to thee ; it will bee an heart breaking to thee, that thou hast been so long (by this means) an heart-breaking unto God. See *Ezek. 6. 9.* Where the Lord saith, *They shall remember me among the Nations, whither they shall bee carried Captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes that go a whoring after their Idols ; and they shall loathe themselves for the evils which they have committed in all their abominations.* Here you have, both *why* they should remember him, and how.

First,

First, Why they should remember him, *Because*, (saith he) *I am broken with their whorish heart*, that is, their going a whoring hath been so grievous, that it hath been even an *heart-breaking* to me.

Secondly, How they should remember him; Why, so as to *loathe themselves* as most vile wretches, for being so vile as to grieve the spirit; for this is a most vile thing: and when ever you come to see it, you will see your selves, to be the vilest creatures in all the world; for this evil which you have committed in all your abominations, that you have grieved the spirit. Thus you have the first Effect of quenching the spirit; It grieves the spirit.

CHAP. V.

The second Effect of quenching the spirit, It gives advantage to corruption. Hence it is that corruption is so powerful and prevalent. There is nothing to hinder it, the spirit being quenched. Hence it is that it Reigns still in some, and Tyrannizeth in others. The Evil of quenching the spirit, from hence argued. The Argument applied.

SECT. I.

2. **I**T gives great advantage to Corruption. As when the fire is quenched the smook ariseseth;

riseth; so when the fire of the spirit is quenched, then a man becomes either *smoking Flax*, or a *stinking stuff*. When natural heat is decayed, diseases grow; as you may see in old men: so when spiritual heat is decayed, spiritual diseases multiply, as you may see in some *old Professors*, yea, and in some *young ones* too; that have *lost their first love*. Thou wonderest it may be, that thy lusts are so potent and prevalent in thee; that the out-breaking of thy corruptions, is like the breaking forth of mighty Waters, that run with such force, as nothing is able to stop them; nor light, nor knowledge, nor convictions, nor persuasions, are able to stop the current; but they bear down all before them. Time was, when thou couldst deny thy self, but now thou canst hardly deny thy self in any thing; thy corruptions will not be said nay; and therefore hast thy conversation *according to the course of this world, in the lusts of the flesh, fulfilling the desires and wills of the flesh, and of the mind, Ephes. 2. 3.* Thou hadst escaped the pollutions of the world, through the knowledge of the Lord and Saviour Iesus Christ; but now art again intangled therein, and overcome, and thy latter end is worse with thee, than thy beginning. Thou wonderest at this it may be, but this is the reason, thou hast quenched the spirit. Hence it is that thou art relapsed again
into

into thy former disease. Hence it is, that thou art grown a Formalist; Hence that thou art become a Sensualist, as *Epist. Jude 19. These bee they that separate themselves, sensual, having not the spirit.* Marke it, *sensual, having not the spirit. q. d.* this is the reason, why they turn brutish and sensual, 'tis because they have not the spirit.

S E C T. 2.

Oh if you would walk in the spirit, you should not fulfil the lusts of the flesh; so saith the *Apostle, Gal. 5. 16. This I say, walk in the spirit, i. e.* exercise the Graces, and follow the motions of the spirit, and then, *you shall not fulfil the lusts of the flesh.* For the spirit is contrary, and will not give way; but you quench the spirit, do not exercise the graces, do not obey the motions of the spirit, and then there is nothing to hinder, but that you should be carryed away by your corruptions. [*See my Treatise of self-denial, Direct. 16.*] There is nothing contrary to the flesh, but the spirit; if therefore there be nothing of the spirit to oppose, as there is not; when it is quenched, then there is nothing at all; and if there be nothing at all to oppose the flesh, it must needs have advantage against you. Then is the advantage of an enemy, when there is none to oppose: Then the advantage of a disease, when nothing

to resist: and so in like manner, then is the advantage of corruption, when nothing of the spirit to withstand it.

SECT. 3.

This is such an advantage to corruption, that it *Reigns* still in some, and *Tyrannizeth* in others. Who could have told, hadst thou not quenched the spirit, hadst thou not sinn'd away thy enlightnings and convictions, &c. Who could have told I say, but that thou shouldest have been set free, and brought into the glorious liberty of the sons of God long before this, that the reigning power of sin should long since have been broken; but now it hath dominion over thee still unto this day; thou art still in the gall of bitterness, and in the bond of iniquity; sin rules and reigns in thee; thy pride reigns, and thy passion reigns: thy covetousness and earthliness and thy lasciviousness reigns; thy carnal fear, thy enmity to the Cross, thy secret hatred of the strictness and power of godliness; thy hardness of heart, thy presumption, thy impenitency; all these, and all else, as so many Kings do reign in thee, and thou yeildest thy self a servant to them, having a form of Godliness, but denying the power of it; and all this is from thy quenching of the spirit. Oh what advantage hath thy corruption then by this means gotten over thee?

Sect.

S E C T. 4.

Again, as for others, it may be the reigning power of sin is broken; *Sin has not dominion over you, for that you are not under the Law, but under Grace*; Oh! but how doth it Tyrannize over you many times? You do not so quench the Spirit, as to give it a quiet and peaceable possession of the Throne for ever; but how often do you by quenching of the Spirit suffer it to usurp an actual possession of it for a time? How often do you suffer it to usurp, so that you can hardly tell any difference betwixt sin remaining, and reigning in you? For the time you yeild subjection to it, act as if you were the Servants of corruption, and you *walk as men* having not the Spirit.

S E C T. 5.

Now what a vile thing is this, that by quenching of the Spirit, you should give such advantage to your corruptions? It should bee your care to be still mortifying your lusts, and keeping under your corruptions. How is it then, that thou dost give advantage to them? Is not that evil, that strengthens thy Disease? If thou wert sick of some deadly Disease, wouldst thou not think so? is not the strength of the disease, the weaknesse of the body? nay, is it not often the death of it? Therefore, whatever is a friend to thy disease, thou lookest upon it as an enemy to

thy life; and if thou hast any thing that is good against thy disease, oh how tender art thou of it? what a losse dost thou think it is, when it is spilt or wasted? Why then, see hence what an evil this quenching of the Spirit is; for sin is the sicknesse, the deadly sicknesse of thy soul, and there is nothing but the Spirit good against it.

CHAP. VI.

The third Effect of quenching of the Spirit, It gives advantage to Satan. This shewed both in the general, and in particular, Eph. 2. 2. Children of disobedience, who they are. The Devil works effectually in such, hath them in his power, takes them Captive at his will, 2 Tim. 2. 26. Man by nature lower than Angels, by sin lower than Devils. Leaving God his onely Sovereign, is given up to the Devil his greatest enemy. The Law according to which he is thus given up to the Devil. Both soul and body, given to him as his house, and the powers and faculties of both, as his goods, to have, and use at his pleasure, Luke 11. 21. 24. Mat. 12. 44. Explained. By quenching the Spirit the Devil hath advantage to tempt. The day of Israel's quenching the spirit. That day a day of Temptation,
not

not onely in respect of God, but of themselves. The Devil ~~was~~ continually tempting them in the Wilderness. This applyed to those that quench the Spirit. The reason why such are haunted with most abominable and horrid Temptations. Those that do not quench the spirit, may be Tempted, but the Devil hath not such advantage to bee tempting of them. The Devil in a two-fold Chain, of Justice and Providence. Is restrained from Tempting, when men quench not the spirit. By quenching the spirit the Devil hath advantage to overcome. He blindes the understanding. Perswades the Will. Fills the Heart. Leads men up and down as they lead beasts. By quenching the Spirit he hath advantage to accuse. None to answer his accusation, and plead their cause, that quench the spirit. Hereby he hath advantage to Afflict. To Afflict men in their souls, bodies, and estates. If Satan hath an advantage he will take it. The folly of those that by quenching the spirit give him advantage. The misery of such. The Triumph of the dead over them.

SECT. I.

3. **I**T gives great advantage unto Satan. Hereby hee hath advantage to bring men into bondage to himself: to bring them into his power, and under his dominion: So that

that he works effectually in them, and prevails with them; not only to depart from God, in turning out of the waies of holinesse; but also to walk contrary to him, in turning into the waies of sin, and wickedness. *And you hath he quickned* (saith the *Apostle*) *who were dead in trespasses and sins, wherein in time past yee walked, according to the Prince of the power of the aire, the spirit that now worketh in the children of disobedience, Ephes. 2. 2.* Marke it, *the spirit that now worketh in the Children of disobedience.* The word for *worketh*, signifies a working with efficacy; such a working as notes the most lively activity that may be: and not onely so, but the most powerful and forcible efficacy, to the bringing forth of that which it worketh; and therefore is rendred *effectual*, *Jam. 5. 16.* Thus saith the *Apostle*, the Devil works, and he works, (saith he) effectually: but in whom? why in the Children of disobedience (saith he) that is, such, as by their disobedience quench the spirit; such as not onely neglect, but disobey the motions of the Spirit in them, and thereby quench it: he works effectually in such, for they obey his commands, they do his deeds, and fulfil his lusts, *John 8. 41.—44. verses.* So *2 Tim. 2. 26.* *That they may recover themselves out of the snare of the Devil, who are taken captive by sin at his will.* He hath them in his snare, and he takes them

them, as a Fowler doth the birds he hath gotten into his snare, when he pleaseth. He hath them as poor captives in chains, and they are carried away by him at his will: We have many such objects before our eyes daily; for if we go into the streets, or if we go into the fields, we shall see one led this way, and another that way, at the Devils will and pleasure. But how comes it to passe that they are thus in the Devils snare, and taken captive by him, at his will? Why see the former verse, *2 Tim. 2. 25. in meekness instructing those that oppose themselves*; they oppose themselves, being of a contrary minde and inclination to the Word, and the motions of the Spirit, according to the Word; and therefore set themselves against it, and so fall into the snare of the Devil, and cannot recover themselves out of it, but are taken captive by him at his will.

SECT. 2.

Man at first was made a little lower than the *Angels*, but by sin he is made a great deal lower than the *Devils*, being given up of God to wicked *Angels*, evil Spirits, to be brought into subjection and bondage by them. Leaving God his onely Sovereign he hath brought this bondage upon himself, to be given up by God to his greatest enemy the Devil; and that according to that Law, *2 Pet. 2. 19. Of whom*

a man is overcome, of the same he is brought into bondage. This is the Law according to which God doth deliver man into the hands of Satan. Because as 'tis said, *Dent. 28. 47, 48.* Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thy enemies in hunger, and in thirst, and in nakedness, and in the want of all things; and he shall put a yoke of Iron upon thy neck, until he have destroyed thee. Even so, because thou wilt not serve the Lord with willingnesse, and readinesse, and chearfulnesse; but rebellest against him, and quenchest his Spirit; therefore, he gives thee up to Satan thy worst enemy, to serve him in nakednesse, and hunger, and thirst, and want of all things, to be a Vassal unto Satan, to do his drudgery, and have nothing but delusion and destruction for thy pains.

S E C T. 3.

God gives up thy soul and body to him as his proper House, and all the powers and faculties of both, as his proper goods, to have and to use at his pleasure, *Luke 11. 21, 24. vers.* When the strong man armed keeps his Palace, then his goods are in peace. And *verse 24.* I will return to my house. In the one *verse* 'tis called his house, in the other his Palace; it seems, because he is a Prince and a King, therefore the hearts of
finners

finners are his Palaces. And why doth he say he will return to his house again? Why, you may see, *Mat. 12. 44.* because he *findes it empty, swept, and garnished*, that is, not onely void of an Inhabitant, no one dwells there to keep him out; but fitted, and made ready for him; so that he may now more conveniently take up his habitation there, than ever he could before. *First*, he findes it empty; that is, empty of *Christ* and his *Spirit*, who of right should inhabit there; which (if he did) would keep out *Satan* from making a *re-entry*: I but now it is empty of the *spirit*, to whom, as to the stronger, he had heretofore yeiled the place, but since, he hath been disobedient to the *spirit*, quenching the motions; and workings of it, and therefore the *spirit* will stay no longer. "Let whose will dwell in this heart, this froward perverse heart: 'Tis no place for me, saith the *spirit*. Thus he findes it empty. *Secondly*, swept and garnished; that is, made ready to receive him; all graces, and vertues which are hindrances and odious to the *Devil*, being swept, that is, rooted out, and vices established, and placed in their room, and with these he findes it garnished, that is, fitted and prepared, to make it a more suitable dwelling place for him, than it was before. For the *Parable* speaks of such as have been delivered from the Devils spiritual Ty-

Tyranny, but by their quenching of the Spirit do come to be under it again. By their yeilding to the workings of the spirit together with the word, the Devil was cast out for a time: then being restlesse seeking rest, but finding none; he resolves he will go visit his old house again, and see whether it be still at the same passe, as it was, when he was forced to leave it, but finding it otherwise, *viz.* that there is nothing of the *spirit* entertained there as formerly, hee makes a *re-entry* and enters not only himself, but brings many more, and worse *Devils* along with him, there being far more room for him now, than there was before; and therefore he resolves to keep a stronger Garrison, and to rule with greater rigour than ever. Thus you see what advantage this quenching of the Spirit gives Satan in the General.

S E C T. 4.

But now in particular.

I. *Hereby he hath advantage to Tempt.* The day of *Israels* quenching of the Spirit in the Wilderness, was said to be a day of Temptation, *Psal.* 95. 8. A day of temptation it was, not onely in respect of God (which the *Psalmist* speaks of in that place) but also in respect of themselves. As they tempted God, so they themselves were tempted of the Devil. Hee was continually tempting them to some wickednesse

ednesse, especially that of Idolatry, thereby to draw them to the worshiping of himself. For so you read, *Lev. 17. 7. They shall no more sacrifice unto Devils, after whom they have gone a whoring.*

SECT. 5.

Oh consider of this, thou that quenchest the spirit! Then is the Devils time to kindle his fire, when the fire of the spirit is put out. Then is his time to throw his fiery darts, when there is nothing to quench them; and there is nothing to quench them, when the spirit is quenched. The fire of the spirit quencheth all the fiery darts of the Devil, so that as long as the fire of the spirit is kept burning, so long 'tis in vain for him to throw any of his fiery darts; for they will not kindle: he doth even despair of prevailing then, and therefore will hardly make an attempt: but when once he sees that the fire of the spirit is quenched, then hee thinks he may throw with successe. “If one fire will not burne (saith he) another will, if the fire of the spirit will not keep in, mine will; therefore let such an one look to himself. Then he lets fly his fiery darts, and shoots off his Granadoes as fast as may be.

SECT. 6.

What is the reason *sinner*, that thou art so continually haunted, and followed up and down

down with the most abominable and horrid Temptations? that thou canst never bee quiet almost, but ever and anon the Devil is suggesting something or other of the vilest wickednesse to thee? putting it into thy heart, as he did into the heart of *Judas*, to go to the High-Priests and betray *Christ*? to renounce thy profession, or prevaricate under it? to omit some duty, or adventure upon some sin? to neglect prayer, reading, meditating heart-examination and frequent tryal of thy spiritual estate, diligent attendance upon the Ordinances, watchfulness, and circumspect walking? and to lye, steal, defraud, and go beyond thy Brother, to give thy self to covetous practices, to make promises, and make no conscience of keeping them; to be idle, sloathful, careless, and negligent? to adventure upon expressions of wantonnesse, and lasciviousnesse, and now and then to distemper thy self with gluttony and drunkenness? What is the reason, I say, that thou art ever and anon almost, followed with temptations to these, and such like things? It may be, thou dost not yeild, but yet thou art sorely tempted to yeild: Something or other staies thee from falling, but most times *thy feet are almost gone, thy steps have well-nigh slipt*. What is the reason of this? Why, it is because thou quenchest the spirit, therefore thou art haunted

ed.

ted with the Devil, and followed up and down by him continually. He follows thee whithersoever thou goest; when thou goest to the shop, he is with thee, when thou goest to the market, he is with thee; he follows thee to Sermons, and follows thee to Sacraments; hee follows thee where-ever thou goest. When *Saul* had quenched the Spirit, then *an evil spirit from God came upon him*, 1 *Sam.* 18. 10. and then he was tempted to do mischief: And when thou quenchest the Spirit, then the Devil comes upon thee presently, and begins to tempt and provoke thee to do wickedly.

SECT. 7.

It is true indeed the Devil will tempt when the Spirit is not quenched, but not so much. Even the most holy, and those that walk most exactly may be tempted, as *Christ* himself was; but the Devil has not such an advantage, *i. e.* he hath not such encouragement to be tempting of them, as he hath to be tempting of others; because he hath not such hope to prevail; their strictnesse, and precisenesse, and circumspect walking, their keeping their hearts with all diligence; their walking after the Spirit, and not after the flesh, is a discouragement to him; and besides, (which is a principal thing to be taken notice of as to this) he hath not that liberty: God keeps him off, and will not suffer him to

meddle with them, according to his promise; *Resist the Devil, and he shall fly from you, James* 4. 7. therefore he is not so busie about such, ordinarily as about others. *Luther* could say, he did not know that he was tempted to covetousnesse; and so many of the Saints of God can say, 'tis seldom or never that they are tempted to several things, that others are tempted to almost continually. And this is the fruit of their walking in the spirit, and living in the exercise of Grace. And therefore our *Saviour* saies, *Watch and Pray, leaſt ye enter into Temptation:* q. d. So long as you be watchful, and observant of the motions of the spirit, so far from quenching them, that you pray for the continuance of them; so long you are like to be the more safe: but if you grow carelesse and remisse, you will enter into Temptation presently. If the Devil once see you begin to slight and neglect your waies, he will set upon you with a Temptation immediately; he is forward enough of his own accord, and God will let him loose upon you. He is as a fierce Mastiffe or Lyon, bound up with a Chain: God hath him in a Chain of Justice, and a Chain of Providence, and so long as a man keeps close to God, prizing and cherishing, and following the good motions of the spirit, so long ordinarily, God holds in Satan, and will not suffer him to meddle at all with him.

him. *Because thou hast kept the word of my patience, I also will keep thee from the hour of Temptation, Rev. 3. 10.* But when once the Spirit is quenched, when a man neglects, or rebels against the Spirit, then God lets Satan loose upon him. So that you see by this means, Satan hath a special advantage, because by this means he hath liberty to tempt.

SECT. 8.

But you will say, what advantage is it to Satan, that by this means, by means of quenching the Spirit, he gets liberty to tempt? Oh! it is a special advantage, for if he get liberty to tempt, 'tis a thousand to one, but he prevails by temptation. You heard before, that quenching of the Spirit gives great advantage to corruption: And now further, you hear that it gives great advantage also to temptation. Now when Corruption and Temptation meet, (as one said you know) they are like to make sad work. Therefore, as 'tis a great mercy to be kept from Temptation, I mean, from being Tempted at any time, so especially at such a time, when our Corruptions are stirring; because if Temptation should be stirring too, at the same time, when the heart is so distempered with Corruption, there must needs be a closing with it. Therefore *Christ saith, Watch and Pray, lest ye enter into Temptation.* Wee should be

careful of that, because when we are tempted, it is so difficult a thing not to be overcome by the Temptation.

S E C T. 9.

See then from hence what an evil this quenching of the Spirit is, in that it gives an advantage to the Devil to tempt thee. And see what danger thou dost run thy self into, when ever thou quenchest the Spirit. Oh! hath *Christ* said in vain, *When ye pray, say, lead us not into temptation?* is this a needlesse, is this an unnecessary petition? How dost thou contradict this prayer, *Lead us not into temptation*, when thou dost lead thy self into temptation? why consider, every time thou quenchest the Spirit thou dost so; for thereby the Devil gets an advantage to tempt. Thou dost thereby even tempt the *Tempter*; and how excessively then art thou like to be tempted by him? This is the first advantage the Devil hath by quenching of the Spirit, He hath advantage to Tempt.

S E C T. 10.

2. Hereby he hath advantage to overcome. Not onely to tempt thee, but to overcome thee, by Temptation. He tempted *Christ*, but *Christ* being full of the Spirit, he could not overcome him. *The Devil, the Prince of the world cometh* (saith he) *and hath nothing in mee; i. e.* nothing in me that he can work upon, so as

to make it yeild unto his Temptations, *Joh. 14. 30.* and therefore, he goes as he comes, effecting nothing. And so he tempts Saints, but while they walk in the Spirit, cherishing and obeying the motions, and exercising the graces of the Spirit; he works nothing upon them. *He that is begotten of God, keepeth himself, and that wicked one toucheth him not, 1 John 5. 18.* But he works effectually in the *Children of Disobedience, i. e.* in those that quench the Spirit; he works effectually in those, not onely by way of *endeavour*, but by way of *efficacy*, effecting and accomplishing in them what he endeavours.

SECT. II.

I. He blindes their understandings, and so gains their Assent. He makes them assent to that as true, which is false, and to that as good, which is evil. See *2 Thes. 2. 9, 10.* It is *after the working of Satan.* He makes them assent or dissent in their judgements, as he pleases; because he having blinded their eyes, they cannot see the difference of things. *If our Gospel be hid, saith the Apostle, it is hid to them that perish, in whom the God of this World (i. e. the Devil) hath blinded the mindes of them which believe not, least the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them, 2 Cor. 4. 4.* This is an effectual working; the Devil does not onely tempt them not to see, but hee makes

them not to see, having blinded their eyes. By eyes, here we must understand the intellectual eyes, the eyes of the understanding, that seeing they might not see, and hearing might not understand. Many persons have great and glorious things, from time to time, preached to them, but have not hearts to understand to this day; but go away as they came; he that was ignorant, is ignorant still; and they do not consider what is the reason of it. Why Brethren, observe it now, this is the reason: You are under the power and efficacious working of Satan. If you do not behold the light of the glorious Gospel, so as to count all things but drosse and dung, in comparison of the excellency of the knowledge of Christ, so as to leave all for it; It's clear that the God of this world hath blinded your eyes. You think you see, as the *Pharisees* thought they did, but you are starke blinde. Now whence is this, that the Devil gets such advantage, as to blinde your eyes? 'tis because you have quenched the Spirit. See *Isa. 6. 9. See yee indeed, but perceive not. q. d.* I will no more send my Word to convert and save, but to convince, and condemn you, for seeing I have deservedly taken away my Spirit from you, which you have so long withstood, that ye have utterly extinguished it in your selves; the sound of my Word shall
be

be but to astonish, and the light shall but dāzel and blinde you so much the more : Compare this with *John 12. 41.* whereby it is confirmed.

SECT. 12.

2. He perswades their wills, and so gains their consent. *Who will perswade Ahab?* saith God : *I will saith the Devil. I will perswade Ahab, that he shall go, &c.* 1 King. 2. 21.

SECT. 13.

3. He fills their hearts, and so brings them to a peremptory resolution. *Why hath Satan filled thy heart?* said the *Apostle to Ananias.* As God sometimes by his Spirit fills the hearts of his Servants, so, that they are full of holy affections and holy purposes and resolutions, even full, and running over ; so that nothing else, nothing of a contrary Nature, for the time, can have any admittance, or entrance in; they will not entertain so much as a thought to the contrary, of any of those holy thoughts, purposes, and resolutions, that they have taken up ; So likewise, the Devil, he fills the hearts of sinners so full, that nothing is able to enter in, no conviction, or perswasion, to dispossesse them of the evil purposes or resolutions that they have taken up in their mindes, nothing is able to stop them, but they break all bonds and bounds whatsoever. Oh what an Effectual working of Satan is this?

and it is the effect of quenching the Spirit: *Bee not drunk with wine*, saith the *Apostle*, but *bee yee filled with the Spirit*. So it should be, but when Satan findes the house empty, as was said before, then he will fill it himself.

S E C T. 14.

4. He leads them up and down as a man leads his beast, as you would lead an Oxe to the slaughter-house. So the *Apostle* tells the *Corinthians*, *1 Cor. 12. 2. Ye know that ye were Gentiles carryed away unto these dumb Idols, even as ye were lead*; as a beast is lead up and down, backward and forward, without making any resistance; So were they. So the *Ephesians*, *Eph. 2. 2. According to the course of this world, according to the Prince of the power of the Aire*. Now consider, my Brethren, is it not a sad thing to see a man, a rational Creature, led up and down by a dog? Why, if you had spiritual eyes, you would see a great many led up and down by a worse thing than a Dogg, and that is the Devil. While a man is lead by pride, or covetousnesse, or lasciviousnesse, or intemperance, or any other lust, he is lead by the Devil. If persons could but see this, would they not say: *Am I not now going down to Hell? They are led by Satan, and whither will he lead them, but to Hell? This is another particular to shew the effectual working of Satan, and this also is,*
by

by quenching of the Spirit. For when men will not suffer themselves to be led by the Spirit, God justly suffers them to be led by the Devil. And thus you see, what a second advantage the Devil hath, by your quenching the Spirit, viz. to overcome.

SECT. 15.

3. Hereby he hath advantage to accuse. Hee Tempts men, and women, leads them up and down to commit sin, and what's their reward? Why, as soon as they have sinned, he comes and accuseth them before God, and pleadeth against them for their condemnation. It may be, Conscience doth not accuse thee to thy self, nor men to God; but Satan doth. Such an one hath quenched the Spirit; "I'll do his errand for him (saies the Devil.) Away he goes, and tells God what a wretch thou art. "Lord "saith he, dost thou not see such an one, how "he slights the motions of the Spirit, casts the "word behinde his back? But I do no sooner "come, but he obeys presently, I do no sooner "say to him, go, but he goes, and come, but "he comes; I got him along with me such a "day, to the Ale-house, and when hee was "there, he could not be got out again till he "was drunk; I tempted him another day to "uncleanness, and how did he spend his time "in Chambering and Wantonness? Lord, "dost

“dost thou not see what an Hypocrite he is?
“professeth himself to bee a Christian, but
“lives like an Infidel; has taken up a form of
“godliness, but denyes the power thereof. Oh
how do the men of the world cry out upon him,
for his idleness, and sloathfulness, and falseness,
for his wantonness, and drunkenness? He makes
Conscience he pretends, of Service and Cere-
monies, but no Conscience of sitting with vain
persons, and going in with dissemblers, of tip-
pling upon the Ale-bench, and being drunk with
the drunken. Hee was zealous, and earnest at
first, to become a Church-member, but now
he does not value his Church-membership at
all, I have kept him from the Assemblies, from
Sermons, and Ordinances time after time, and
if it were not for very shame, he would present-
ly turn an Apostate. Thus the Devil accuseth
thee, when at any time thou quenchest the Spi-
rit. He is called the Accuser of the Brethren.
Now if he did falsely accuse thee, it were no
matter; but when thou quenchest the Spirit,
he doth justly accuse, and God must needs bee
much incensed thereby. As when he hears the
cries of the oppressed, it may be, those that cry,
are as wicked as their Oppressours, yet their
cries do move God against them. When the
Devil accused *Job*, God saies, he moved him a-
gainst him without cause; but when he accu-
seth

seth thee when thou quenchest the Spirit, is there not a cause? and will hee not be like to carry it against thee, when thy quenching the Spirit is so frequent and common, against light and knowledge, and convictions, and manifold strivings of the Spirit to the contrary? This is a fearful Judgement; *Set thou a wicked man over him*, and let Satan stand at his right hand, was the *Psalmists* direful imprecation upon *Judas*, *Psal. 109. 6. Let Satan stand at his right-hand*; what to do? Why, to accuse him. Now if Satan accuse, and thou hast none to answer to his accusation, none to plead thy cause, must it not needs go against thee? thou canst not plead for thy self, thy own Conscience condemns thee; and dost think *Christ* will? Yes, if thou didst humble thy self, and yeild thy self to bee under the government of his Spirit; but if thou continuest thus to quench his Spirit, he will not speak a word for thee. *Father, I pray not for the World*, saith he, *John 17. 9.* I pray not for these worldly, earthy, sensual professors; Satan accuseth them, and I have nothing to say for them. I have stroven with them again and again by my Spirit, but still in vain, therefore if Satan will have them, let him have them; This is the third advantage Satan hath by quenching of the Spirit, *viz. To accuse.*

Seet.

SECT. 16.

4. Hereby he hath advantage to afflict. The Devil hath a great hand in the afflictions that come upon men; and though sometimes it is for trial, as when God permitted him to afflict *Job*; yet ordinarily, it is for punishment of sin, especially, this of quenching the Spirit: This gives him advantage to afflict men,

1. In their souls. Before they have sinned, he comes as an Angel of light, "Why dost thou scruple? saith he, why art thou afraid? why, either 'tis no sin, but thy Christian liberty; what? is it not lawful to drink now and then with good company? or, what-ever the company be? is it not lawful, now and then to play a game or two for ones recreation? therefore, why art thou afraid? dost not know thy liberty? Or if it be a sin, yet thou canst repent, and then God will be merciful. I but when once thou hast yeilded, then hee changeth his tone. "Oh what hast thou done? "saith hee, hast thou indeed quench'd the spirit? and that by sinning against light, and profession? and by falling into a gross sin, that seldome any truely regenerate fall into? "Why then, there is no hope; thou art a very Hypocrite. What's the reason you are so full of doubts, and fears, and jealousies, and do so often sweat such cold sweats in your consciences?"

sciences? Oh! is it not from hence? Is not the hand of *Joab* in this? and why so, but because you quench the spirit? When *Saul* quenched the Spirit, an evil Spirit from the Lord troubled him. When the incestuous person quenched the Spirit, then Satan was ready to terrifie, and afflict his Conscience, and therefore the Apostle gives that advice, *2 Cor. 2. 7.*—*11.* Thus you see, hereby Satan has advantage of troubling men in their mindes.

2. In their bodies. *1 Cor. 5. 5.* hence hee is said to have the *power of Death*, *Heb. 2. 14.*

3. In their estates, as by ruining their houses, blasting their Corn, and Cattel, &c. and for this end, he often employes Witches. Thus you see what advantage the Devil hath by quenching the Spirit.

SECT. 17.

And now consider, Why wilt thou give advantage to him, who is so ready to take advantage when none is given him? If he may have an advantage, dost think he will not take it? and if he take it, dost think he will not improve it to the uttermost? If he get an advantage to tempt thee, dost think he will not tempt thee to purpose? dost think he will not endeavour to overcome? and if hee overcome, dost think he will not bring thee into bondage? Dost think hee will not accuse thee? and if he have liberty
to

to afflict thee, dost thou think he will not afflict to the uttermost? See how he dealt with *Job*, did he not go to the utmost extent of his Commission? How is it then, that thou art so fearless of Satan? Dost thou not know there is a Devil? or dost thou not believe he is such a Devil? Hath not God told thee, he is a Serpent? an old Serpent? a Dragon? a red Dragon? Hath not God told thee he goes about as a roaring Lyon? &c. Now, wilt thou play at the hole of the Aspe? wilt thou lie down in the Lyons Den?

S E C T. 18.

Oh what is like to become of thee thou wretched forlorne Creature? thou that art in the paws of the Lyon? in the snare of the Devil? that art taken captive by him at his will and pleasure? 'tis but a peradventure that God may give thee repentance whereby to recover thy self out of it. Indeed *Christ* came to destroy the works of the Devil, but thou by quenching the Spirit dost uphold them. If *Christ* do it, it is by the Spirit, but thou opposest the work of the Spirit. Oh miserable, forlorn wretch, whither wilt thou go? whither will the Devil carry thee? *As the fool goes to the correction of the Stocks, and the Oxe to the slaughter-house,* so goest thou, even as thou art led, not knowing that it is for thy life. Art thou not

two-fold more the Childe of the Devil, than thou weart at first? and why dost thou not think then whither thou art going? Why dost thou not think with thy self, how Hell from beneath is moved for thee at thy coming? how it stirreth up the dead for thee, all the Hypocrites and Apostates, all the unclean and filthy ones of the Earth? how it hath raised up from their seats, all the Gentiles of the earth? All they shall speak, and say unto thee; Art thou become as one of us? art thou become like unto us? The glory of thy *Forme* is brought down to the dust, and the noise of thy *Profession*. Thy sins are spread under thee, and thy transgressions cover thee. How art thou fallen from Heaven! O *Lucifer* Son of the morning? thou that weart lifted up to Heaven, how art thou brought down to Hell? how art thou brought down to the sides of the Pit? the bottomless Pit? They that see thee shall narrowly *look upon thee*, and *consider* thee, saying: Is this the man that made such a profession? that was so forward? that so often reproved us? that so often condemned us? that endeavoured so much to save others? What! is he now become a cast-away himself? See then hence the evil of quenching the Spirit, in that it gives the Devil advantage over thee.

C H A P. VII.

The fourth Effect of Quenching the Spirit; It gives advantage to the World. It gives advantage to the men of the World. It gives advantage to them to do wickedly themselves. They will do wickedly of themselves, much more, when they have advantage for so doing, given them by Professors. Professors give them advantage so to do by their quenching of the Spirit. Then they do not endeavour to restrain them, but give way to them, and encourage them. Are either the occasions, or causes of their sinning. The occasions by their evil example: the causes by their inticements, and allurements, or by their commands and threatnings. The evil of quenching the Spirit in this respect discovered. Quenching the Spirit gives advantage to the men of the world, to draw others to do wickedly with them. Hereby they have advantage to tempt, and to overcome by tempting. By this means, they have advantage to infect with wicked principles, and to seduce to wicked practices. Hereupon they have advantage to reproach and vilifie, and to oppress and persecute those whom they so seduce. Quenching of the Spirit, gives advantage to the things of the World. The Spirit being quenched, men will be, and do any thing, though never so vile;

vile, for the getting and keeping of them. Satan and his instruments, tempt efficiently; the things of the world objectively. God made man to be above the world; sin hath made the world to be above man. The world hath not onely a tempting, but a prevailing and overpowering influence. Such an influence it hath over all the powers and faculties of the soul, and over all the senses and members of the body. Hence men chuse sin, rather than suffering, reject the Gospel, are man-pleasers, make shipwrack of Faith and a good Conscience, &c. Worldly Lusts. Why so called. The prevalency of worldly lusts is from quenching the Spirit. The evil of quenching the Spirit in this respect.

SECT. I.

4. **I**T gives advantage to the World.

1. To the men of the World.
2. To the things of the World.
1. To the men of the World. It gives advantage to the men of the World,
1. To do wickedly themselves.
2. To draw you to do wickedly with them.
3. To reproach and vilifie you.
4. To oppress and persecute you, when you have so done.

SECT. 2.

1. It gives advantage to the men of the world

world to do wickedly themselves. It is true indeed, they will do wickedly of themselves, but much more when they have any advantage for so doing, from Professors. When Professors shall either not do, what should be done to restrain them, or do, what should not be done, to give way to them and incourage them: when they shall either omit, or commit that which proves either an occasion, or a cause of their doing evil; an occasion, as when they give an evil example; a cause, as when they sollicit, and tempt them to do wickedly; when it is thus, that professors carry themselves in this manner: carnal people, the men of the world, have a great advantage to sin. When they can sin without controul; and not onely so, but (for ought they see) even with the good liking, and approbation of those that should check, and restrain them; this must needs encourage them to run to all excess of Riot, and embolden them to commit all iniquity with greediness. Now by quenching the spirit you give advantage to them (to sin in this manner) both these waies.

SECT. 3.

I. You do not that that should be done to restrain them. When the Spirit is quenched in you, so that you are not spiritual your selves, then you take no care that others should bee spiri-

spiritual : When you neglect your own waies, you do much more neglect the waies of others. Unless it be out of Hypocrisie that you minde them (as indeed the Hypocrite makes himself the keeper of other mens Vineyards, though he neglect his own; quarrels with the mote in anothers eye, though he be not troubled at the beam that is in his own : But notwithstanding *this*, there is advantage enough given, and too much; for a wicked man cannot endure, that *vice should correct sin*, he will say, *Physician heal thy self*. If he see that thou livest in as bad, or worse sins than himself, he will never be reformed) but ordinarily, it is otherwise, that you do not minde them at all, or not to purpose. When a man hath no regard to himself; what he himself doth, he hath as little regard to others what they do. Oh ! what advantage have a luke-warm, formal, and profane people, under a luke-warme, formal, and profane Minister ! What advantage have wicked Servants, under a cold, and dead-hearted, sottish, drunken Master ? What advantage have froward and petulant Children, under a fond and foolish Parent ? If the Minister neglect the Word, so will the People; if he have quenched the Spirit, so that he is neither cold nor hot, but a midling Preacher, hovering over mens heads in some general things, but never comes home to the

Conscience, to the particular case and Consciences of his hearers, then they may be and do any thing notwithstanding his Ministry; the Drunkard is secure, the Adulterer is secure, the Proud, the covetous Worldling, the Scornor and Scoffer at the Waies and People of God; the Formalist, the meer Civillist yea, the veriest ignorant and profane wretch that is; they are all secure, and hope to go to Heaven as well as the best, under such a Ministry. So Children and Servants, if the Father and Master have quencht the Spirit, so that he is Earthly and sensual, minding onely the things of the world, or the things of the flesh, but as for reading, praying, singing, repetition of Sermons in the Family; he either altogether, or frequently omits them; or doth but carelessly and formally perform them: then they may be any thing in the family; then they have advantage of living as they list, of satisfying their lusts to the full in such a family. If they be ignorant, they may be ignorant still; if loose and profane, they may be loose and profane still; if in an unregenerate state, having not closed with Christ, they may be there still for any thing that he doth to bring them out of it, never dealing with them personally concerning their spiritual condition, endeavouring to make them sensible of their lost condition without *Christ*, and shewing them the way

way of recovery and salvation by him: Thus you see, if you have quenched the Spirit, then you give great advantage to those of the world to do wickedly, as not doing that which should bee done to restrain, and to reclaim them.

S E C T. 4.

2. You do that which should not be done, to give way to them, and encourage them. When the spirit is quenched, either you are the occasions, or the causes of their sinning?

1. The occasions by your evil Example. When the spirit is quenched, there can bee no good example ordinarily. Indeed, an Hypocrite may act a part for a time, and make a fair shew in the flesh; the fire of gifts, and common grace in him, being not quenched, may clarify and brighten his outward Conversation; but when this fire of common grace begins to be quenched within, there will some darknes and blacknes appear without, much more when the fire of special grace is in any measure extinguished, and the motions of the Spirit neglected; then you will grow light, and lose, and vain, and frothy, and unfavoury in your words, and actions: and this will be an occasion of sinning unto those with whom you converse, and to those that are under your charge; When they see you do so, and so; Why may not wee (say they do

so too: they think they may do the very same, though perhaps it go somewhat against Conscience. *If any man see thee which hast knowledge, sit at meat in the Idols Temple (saith the Apostle) shall not the Conscience of him that is weak be emboldened to eat those things which are offered to Idols? 1 Cor. 8. 10.* Thus they think they may do the very same. And if they happen to fall into some gross sin, then they think you do as bad in another kinde, and so you are a comfort to them, as 'tis said *Jerusalem* was unto them of *Samaria*, *Ezek. 16. 54. That thou maist bear thine own shame, and maist bee confounded in all that thou hast done, in that thou art a comfort to them. Jerusalem's sins justified Samaria's;* when people see others exceed them in sinning, this (their own sins hereupon seeming to be les) makes them frame a kinde of comfort to themselves, which proves an occasion to them of sinning still, more and more. Thus you are the occasions by your example.

2. The causes by your inticements and allurements, or by your commands and threatnings. When the spirit is quenched, then you do not onely do wickedly your selves, but endeavour to draw on others; either corrupting them by flatteries and fair speeches, or else compelling them by your frowns and threatnings; especially, if they be such as are under your charge; If

a Magistrate have quench'd the Spirit, then he doth not onely practice evil himself, but require it (sometimes) to bee practised by others; So Masters, so Parents. And as for others, though they cannot command, yet they will argue and perswade. When you have quench'd the spirit in your selves, then you do not effect it in others; When the motions and actings of sin and corruption are pleasing in your selves, then they are pleasing in others also, then (notwithstanding you know the Judgement of God, that they that commit such things are worthy of death) yet you not onely *do the same, but have pleasure in them that do them*; As they, *Rom. 1. 32.* Thus you give advantage to the wicked when you quench the Spirit, so that they may be, and do any thing, even what they please for you; Live in a state of sin, and walk in a way of sin, and thou dost nothing to bring them out of it; nay, much perhaps to further them in it.

SECT. 5.

At first indeed when thou hadst thy first lightnings and awakenings: Oh! how zealous weart thou! how forward and active? not onely to go to Heaven thy self, but to bring on others: Thou weart loath to go alone, and therefore weart still calling upon others. Like the Woman of *Samaria*, thou lests thy Water pot,

and didst run and call thy neighbours to Christ, wentest about from house to house, to invite poor sinners, telling them of sin, and of *Christ*, of Death and Judgement, Heaven and Hell, reasoning with them, and perswading them out of the Scriptures. Thou weart careful of thy carriage and behaviour, least thou shouldest put a stumbling block in the way of any, especially thy Brethren, and those under thy charge, thy Wife, thy Husband, thy Children and Servants. I but now thou hast quench'd the Spirit, the light and heat of thy Convictions is gone out, and therefore one may say and do any thing, (though never so unbecoming the Gospel) in thy company: thy Children and Servants may be, and do any thing in thy family, though they make themselves vile, thou restrainest them not. Time was, when thou wouldest not have suffered an idle word to be spoken, nor the Name of God to be taken in vain; thou couldst not endure foolish talking and jesting, but wouldest presently check it, wouldest have no fellowship with unfruitful works of darkness, but rather reprove them; I but now 'tis otherwise, thou hast not a word to say against them. Time was, when thy carriage and behaviour was so exact and uniforme, that it had a kinde of awe upon the spirits of loose and vain persons; they durst not discover themselves, durst not be-

behave themselves unseemly in thy presence. I, but now 'tis otherwise. For what do the men of the world say among themselves? O (saies one) if such an one should know of this wee do now, he would be angry: I knew him several years agoe, how strict and precise he was, how exact and circumspect, therefore sure hee will dislike it; No (saies the other) never fear, hee will not dislike it, for what-ever he was heretofore, yet since, there is a great alteration. 'Tis true, he is a Professor still, but he is not the man that he was, he is not so strict, he is not so precise and scrupulous, one may now say and do any thing in his company; he will play the good-fellow as well as one of us, therefore he will not be against it, hee can endure it well enough.

SECT. 6.

Oh think upon this, my Brethren. This is the effect of your quenching the spirit. *John Baptist* was such a shining and burning light, that *Herod* feared him. *He feared John* the Text saies, *because he knew him to be a just man, and he did many things.* So 'tis with others; while they keep their lamps shining and burning, as they ought. O there is a kinde of majesty in holiness; If you did but keep this fire of the spirit burning, then you would either win upon wicked men, or wound them; you would either draw
them,

them, or daunt them; So that they should not dare to be so vile in your presence, in your Families, as else-where. While *Joash* lived with *Jehojada*, he did that which was right in the eyes of the Lord, all his daies, *2 Chron. 24. 2.* So while you were spiritual, and zealous, and active, those that were with you did that which was right, they durst not do otherwise in your company, in your Families: and whence was this, but from your care not to quench the spirit? I, but now 'tis otherwise, thou art grown carnal, and worldly, and vain, and sottish, and so all sorts have an advantage to do wickedly, and thou dost nothing to reform it.

S E C T. 7.

Now see what a vile thing this is, that any should have such an advantage to sin, through thy quenching of the spirit. Shouldst thou not do what in thee lies to save souls, and dost thou not care that they be damned? *Through thy knowledge* (saith the Apostle) *shall the weak Brother perish, for whom Christ dyed?* *1 Cor. 8. 11.* So say I, through thy quenching of the spirit, shall the weak, the ignorant, carnal brother, sister, wife, childe, servant, dye for whom *Christ* dyed? Is it not enough that thou wilt damn thy self, but thou wilt also damn others too? Art thou worse than the very damned in Hell? why such a disposition is hardly to be found

found in Hell. The *Rich-man* would have had one sent to warn his Brethren, &c. Oh consider, is it not enough that thou wilt do wickedly thy self, but thou wilt have others do wickedly too? Is it not evil that thou dost not hinder sin, but wilt thou needs further it too? Art thou not then a most vile wretch? Art thou not a very wicked person? is not he a wicked Magistrate, is not he a wicked Minister, that will give the people advantage to do wickedly? And art not thou a wicked Father, a wicked Master, a wicked Professor, that wilt give advantage to thy Children, Servants, Brethren, to do wickedly? Oh consider, shouldst thou not hinder them all that thou canst? shouldst thou not restrain those under thy power? Hath God charged the Minister with the People, and hath he not charged the Master with the Servants? the Father with the Children? and the Brother, with the rest of his Brethren? Wilt thou then say with *Cain*, *Am I my Brothers Keeper*? will God endure this in thee? will he bear it at thy hands? O saith he of *Abraham*, *I know Abraham that he will command his servants*, &c. but what will he say of thee? why, the contrary, I know such an one, that he will let them alone, never instruct them, never pray with them, or for them, never Catechize them, never reprove them, never do any thing that tends

tends to their spiritual good, their edification, and salvation. And will not God punish for this? See how he threatens *Elh*, because his sons made themselves vile (saith ~~he~~) and he restrained them not, 1 Sam. 3. 13. See what God saith to the Prophet, Ezek. 3. 17, 18. *Son of man, I have made thee a watch-man, &c.* so in like manner, God saith to thee. He hath made thee a Watch-man in the family, a Watch-man in the Church, a Watch-man in the Town, &c. see the command, *Jude 22. 13. Others save with fear &c.* but thou hast lost all fear, having quench'd the spirit, viz. the spirit of fear, &c. and so dost not, canst not save, but destroy. Oh consider the cry of the blood of souls, think upon the crie of soul-murther. Thou abhorrest the murthering of bodies, but how is it that thou murderest souls? Why this is the effect of thy quenching the spirit. Thou givest men advantage of murdering themselves, because thou givest them advantage of doing wickedly. Thus you see the first particular, It gives advantage to the men of the world to do wickedly themselves.

S E C T. 8.

2. It gives advantage to them to draw you to do wickedly with them.

1. Hereby they have advantage to tempt you. They would not be so ready to tempt, but that

that they see the spirit quenched in you. How seldome is it, that a chaste Woman is meddled with, till she begin to grow light and wanton, and proclaims by her attyre, and carriage, and behaviour, what will please her? so how seldome it is that a Professor is meddled with, while he is stedfast in his practices, according to his principles? but when he begins a little to yeild, then the adversaries try to win him. When a mans spirit fails, every one will set upon him. What's the reason thou art so continually haunted, and followed up and down by evil company? Why do they so hang after thee, and delight to be in thy company? Oh consider, is it not because the spirit is quenched? because they see thou art not so zealous, and fervent, as sometimes thou seemedst to bee? Oh if thou weart spiritual and serious, they would not care for thee, they would not come near thee. Did *Ahab* care for *Michaiah*? would he have sent for him; had not *Jehoshaphat* urged him? Why no more would they care for thee, or send for thee, weart thou such an one as he was. But thou art yeelding, and plyable, and therefore it is that they follow thee. Would the Tempter ever speak unto thee (as he doth) the second time, to go with him to the Ale-house, to the Play-house, hadst thou denied the first? Would hee ever trie to make thee drunk, if hee

hee had not seen that thou lovest drink.

2. Hereby they have advantage to overcome you. Oh if you did not quench the spirit, they could not overcome you, but you would overcome them, see for this, *1 John 4. 5.* But the spirit being quenched, they have the odds, they have the advantage.

1. To infect you with wicked principles. Of whom hath the man of sin the advantage, to make them believe a lie, but of such as quench the spirit? see *2 Thes. 2. 9, 10.*

2. To seduce you to wicked practices. Who are they that have their conversations according to the course of this world, but the children of disobedience, *i. e.* those that quench the spirit? *Ephes. 2. 2.* Hence it is that you live to the lusts of men, and do the will of the *Gentiles. 1 Pet. 4. 2. 3.* Oh consider, what is the reason that thou art afraid of man, that thou hankerest after strange Lovers, that they can make thee do any thing, that thou bowest down thy soul to those that say, bow down that wee may go over. Now see what a vile thing this is. *The time past may suffice*, saith the *Apostle*, What? will ye begin again? *If I yet pleased men*, saith *Paul*, then, notwithstanding mine *Apostleship*, notwithstanding all my Preaching, &c. *I were not, I could not bee the servant of Christ*, Oh what a vile thing is this? shall these *Philistims*,
desie

desie the Host of God? What shall we say; when *Israel* turneth his back, saith *Josbua*. They have sinned saith God, there is an accursed thing among them. A most vile and cursed thing it is to quench the spirit, and while this is among a people, they can never stand, but must needs be overcome by every temptation.

SECT. 9.

3. It gives them advantage to reproach you. It may be they draw thee to tippie, when thou hast quenched the spirit, and then cry shame upon thee for a Drunkard. It may bee they draw thee to gaming, and then cry out upon thee for an Hypocrite. Now what a vile thing is this? Thou shouldest cut off all occasion from those that seek an occasion, but instead of cutting off, thou by this means cuttest out an occasion. Oh you should so walk, that *whereas they speak evil of you, as evil-doers, they* may be convinced and put to silence, when they shal see your conversation to be according to the Gospel of Christ, without offence. But besides this, there is that which is worse; they take an occasion hence to reproach Religion it self, and all that profess it. *They are all alike*, say they, And in this thou dost more mischief to Religion, than any of the Persecutors of it; for by their Persecuting of it, they can never make it to bee ill thought of, as thou dost by thy contrary walking to it.

Sect.

S E C T. 10.

4. It gives them advantage to oppress and persecute you. Because, &c. *Deut.* 28. 47, 48. read the place, so *Nehem.* 9. 20, — 26, 27. v. When *Solomon* quench'd the spirit, God stirred up Adversaries against him. *1 King.* 11. 14. When the *Spouse* quench'd the spirit, *Cant.* 5. 3. the watch-men smote her, and wounded her, the keepers of the walls took away her Veil from her, . . *vers.* 7. Thus you see what advantage quenching of the spirit gives unto the men of the world. It gives advantage,

S E C T. 11.

2. To the things of the world. It gives great advantage to the things of the world, as honors, pleasures, profits, and those things, *viz.* houses, lands, money, merchandize, meats, drinks, and the like, out of which they arise. These have a mighty advantage upon some, and upon all, even the best in some cases, *viz.* those wherein the spirit is quenched. For the spirit being quenched, lusts and corruptions are kindled, and lusts and corruptions being kindled, the things of the world have such an advantage, as that they prove, not only very tempting, but very prevailing things: in somuch, that they bring men to be, and to do any thing, though never so vile, for the getting of them, and for the keeping of them, when they have gotten

ten them. Satan and his instruments, they Tempt *efficiently*, and the things of the world *objectively*; as being objects and baits suitable to mens Lusts and Corruptions. As the bait tempts the fish, so that when he sees it, he cannot forbear, but will presently bite and swallow it down, though it cost him his life: So the things of the world, when they are presented suitable to a mans lusts and corruptions, that are predominant in him, they seem so pleasing and desirable, that he cannot be satisfied without them, but will have them if it be possible, though it cost him his eternal salvation. As *Eve*, when she saw, &c. and *Achan*, &c.

S E C T. 12.

At first God made man above the world, he made him to have dominion over the works of his hands: he put all things under his feet, all Sheep and Oxen, yea, and the beasts of the field, the fowl of the aire, and the fish of the Sea, and whatsoever passeth thorow the paths of the Sea, *Psal.* 8. 5, 6, 7, 8. *v.* Thus it was at first, man was above the world; but now 'tis otherwise, sin hath made the world to be above man, and he is brought into bondage to it: the honours, pleasures, and profits of the world, have dominion over him, and those things, *viz.* houses, lands, money, merchandize, meats and drinks (as was said before) out of which they

I

arise,

arise, do prevail over him, and carry him away captive. So that, the world hath not onely a tempting, but a prevailing and over-powring influence; and such an influence it hath over the whole man, over all the powers and faculties of the soul, and over all the senses and members of the body. Over all the powers and faculties of the soul, as upon the Judgement, *a gift blindes the eyes, Exod. 23. 8.* upon the thinking faculty, — *who minde earthly things, Phil. 3. 19.* upon the affections; as love, *the love of money, is the root of all evil, 1 Tim. 6. 10.* desire, — *which some having coveted after, they have erred from the faith, ibid.* joy, *which rejoyce in a thing of nought, Amos 6. 13.* upon the will: they that *will be rich, 1 Tim. 6. 9. James 4. 13.* upon all the senses, and members of the body, as the tongue, that talketh of the world. *They are of the world, therefore speak they of the world, 1 John 4. 5.* the ear, *and the world heareth them, ibid.* the hands they labour for the things that perish, and the eyes behold them, *Why wilt thou set thy eye upon that which is not, Prov. 23. 5.* In all which respects, the world is the Worldlings God, and covetousness is said to be Idolatry.

S E C T. 13.

Hence it is,

- 1: That men chuse sin rather than suffering,
rather

rather sin than suffer, because the world hath such a prevailing influence upon them. They will hazard the loss of their own souls, rather than lose a little of the world. Hence it is,

2. That men reject the Gospel, as *Mat. 22.* when the Apostles were sent to invite the *Jews* to partake of the fellowship of the Gospel, they all with one consent began to make excuse; and what was the excuse they made? Why (saies one) I have a Farme, and another I have a yoke of Oxen, and a third, I have a Wife, all had something or other of the world, that letteth them, and therefore for their parts they could not come.

3. That men are inflaved and envassalled to the humours and wills of those that have much of the world. *Hee that is rich hath many friends*, *Prov. 14. 20.* he is able to do them a courtesie, and to help them with the things that their hearts are set upon, and therefore they respect them, and hang after them more than others.

4. That men make ship-wrack of Faith, and a good Conscience, *1 Tim. 6. 10.* For their own ends, they will keep company with the people of God, and make a great profession, but when they have compassed their ends, and there is no more to be got that way, then with *Demas* they forsake the Gospel, and the Professors

thereof, and embrace this present world.

5. That men are such upholders of superstition, and contenders for it; *because by this craft we have all our gain*, saith *Demetrius*.

6. That persons neglect Sermons, and forsake the assembling of themselves: They are careful and troubled about many things, *viz.* worldly things, things in the Family, things in the shop, in the field, and therefore neglect the one thing necessary. In a word, hence it is,

7. That men betray *Christ* with *Judas*, cry out *Crucifie him*, with the *Jews*, and condemn him with *Pilate*.

SECT. 14.

You see then what an advantage the world hath upon some, and that through the power and prevalency of their lusts and corruptions. Therefore they are called *Worldly lusts*: Tit. 2.

12.—*teaching us that denyng ungodline[s], and worldly lusts, we should live soberly, and righteously, and godlily in this present world.* Mark it, beloved, they are called worldly lusts, and they are so called, because they are after worldly things. This is true, not onely of some lusts, but of all lusts whatsoever. For though in a strict sense, some are called lusts of the flesh, others, lusts of the minde, and of the eye; principally in respect of the subject of them, wherein they are, yet in a large sense, all of them are worldly lusts, in respect

respect of the object of them, upon which they are, because the things of the world are the objects of them. Of them it is that men make provision for the flesh, to fulfil the Lusts thereof, *Rom. 13. 13, 14.* Hence the things of the world are called *Lust*, *1 John 2. 16, 17.* because they are the objects of lust; those things that lusts run out inordinately upon, so that when corruption is stirring, it will never be quiet, till it have satisfaction in them according to its lusts.

SECT. 15.

Now whence is it that lust and corruption hath such a prevalency, but from quenching of the Spirit? That gives advantage to corruption (as you heard formerly) and by giving advantage to corruption, it gives advantage to the world. Nothing is suitable to the lusts of the flesh, but the world, and the things of the world; now when the spirit is quenched, lusts prevail, and lusts prevailing, will therefore carry a man out after worldly things, and after them onely. *They that are after the flesh, do minde the things of the flesh, Rom. 8. 5.* and what are the things of the flesh, but worldly things? *But they that are after the Spirit, do minde the things of the Spirit;* So that if you were spiritual, if you kept the fire of the Spirit burning in you, the things of the world, which are the things of the flesh, would not be so suitable to you; but

the spirit being quenched, you are after the flesh, and so minde nothing but the things of the flesh, *i. e.* worldly things, to give contentment to the flesh in having and holding of them.

S E C T. 16.

What's the reason thou art ready to sell thy birth-right for a mess of pottage with *Eſau*? and to crouch for a morsel of bread, and a piece of silver, with the Sons of *Eli*, but that the world hath gotten the dominion over thee? And whence is that, but because thou hast quenched the spirit? Oh! how doth the world, and the things of the world take up thy thoughts? how often dost thou draw nigh to God with thy lips in Duties and Ordinances, while thy heart goes after thy covetousness? Where thou hast one thought of God, of *Christ*, of Heaven, and holiness, thou hast a thousand thoughts of the world, and the vanities of the world. They follow thee to prayer, and follow thee to preaching, and are continually with thee where-ever thou goest: lye down with thee at night, and awake with thee in the morning, are the *Alpha* and *Omega*, the first and the last of all thy consultations and debates, of all thy purposes and resolutions, of all thy actings and undertakings. Oh! how dost thou rest under a form of Godliness, while in the mean time, thou deniest the power

power of it? Couldst never prevail with thy self to this day, to come in Deed and in Truth within the bond of the Covenant, to give up thy self wholly and intirely to the *Lord Jesus*, to be ruled by him as a *King*, instructed by him as a *Prophet*, and saved by him as a *Priest*? Art convinced in thy Conscience, but darést not live up to thy convictions, and all for fear least thou shouldest dye a beggar? How often dost thou come with joy unto *Christ*, as the *Young-man*, saying: *Lord, all these have I kept from my youth, and am willing to keep them still*: but when thou hearest of selling all, goest away sorrowful: How often doth *Christ* come unto thee as to the *Gadarens*, and thou art ready to beseech him to depart out of thy Coasts? Again, How often dost thou lye, and dissemble, defraud, and go beyond thy brother, meerly to save a penny? how often dost thou rise up early, and lye down late, and eat the bread of carefulness? and yet hast no time for reading, praying, meditating, heart-examination, and other spiritual duties, but they must all be laid aside, to give way to thy following of the world? How often doth God send unto thee to tell thee there's a meeting at such a time, a Sermon, a Sacrament, at such a time, but thou givest a denial? thou hast a Farme, or a Trade, or a Wife, and therefore thou canst not come, thou prayest to be excu-

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fed, and thou hopest this will serve for an excuse, but how-ever thou wilt not come. Why saies God, canst thou not follow thy Trade, and the Word too? canst thou not marry, and yet worship me too? and yet thou wilt not come. Oh what an advantage hast thou given the world, and how doth it testifie against thee of thy quenching the Spirit? This shews, thou art after the flesh with a witness; and being after the flesh, thou art after the world too. Who are they that have their conversation after the flesh, but such as are Children of disobedience? *i. e.* such as neglect and disobey the motions of the Spirit? Thou neglectest the exercise of Grace, and quenchest the motions of the Spirit, and then there's nothing but flesh acting in thee, and nothing suitable but the things of the world, so that thou canst neither minde nor take delight in any thing besides.

S E C T. 17.

Now see the evil of it. See I say, Is not adultery evil? why, this is spiritual adultery; hereby thou art made an adulterer. *Ye Adulterers, and Adulteresses*, saith the *Apostle* to worldling professors, *Jam. 4. 4.* Nothing is more inconsistent with the Marriage-Covenant, the bond of the Union betwixt God and the soul, for therein God propounds himself all-sufficient *Gen. 17. 1.* and requires thou should-
est

est be for him, and not for another, *Hos. 3. 3.*
 Oh then consider, knowest thou not, that thou
 art not thy own and that thy body is a member
 of *Christ*: and wilt thou take the members of
Christ, and make them the members of an Har-
 lot? God forbid. Oh how is it that thou canst
 not say, this love that I give to the World is
Christ's, these thoughts, these affections, this
 time, this care, this earnestness, and endeavour
 about the things of the world, they are all
Christ's, and shall I give that which is *Christ's* to
 the world? Again consider, is not enmity against
 God, evil? Why, this is enmity against God. *Ye*
Adulterers and Adulteresses, know you not that the
friendship of the World is enmity with God? Who-
soever therefore will be a friend of the world, is the
enemy of God, Jam. 4. 4. Therefore the *Apostle*
1 John. 2. 15. Love not the world, neither the
things that are in the world. If any man love the
world, the love of the Father is not in him, i. e.
 he loves not the Father, nor the Father him.
 Oh consider then, thou sayest thou lovest God,
 but how canst thou say thou lovest him, when
 thy heart is not with him? For the world has
 thy heart, and thou lovest thy pleasures, and
 thy profits more than God. Again, consider yet,
 Is not Idolatry evil? Why, this makes thee an
 Idolater; the covetous worldling, the scripture
 saith, is an Idolater. Thou dost not worship I-
 dols,

dols, thou art not for Service and Ceremonies; but what saith the *Apostle*? thou that abhorrest Idols, dost thou commit Sacriledge? So say I, Thou that abhorrest superstition, dost thou commit Idolatry? Why other Idolatry is but superstition in comparison of this. Other Idolatry is but Idolatry against the *second* Commandement, but this is Idolatry against the *first*.

S E C T. 18.

See then hence what an evil thy quenching of the Spirit is in this respect, that it gives the things of the world such an advantage over thee, as thereby to make thee an Adulterer and an Idolater, and in respect of both, an enemy and malignant against God. And so much of this fourth evil effect of quenching the Spirit, its giving advantage to the world, both the men of the world, and the things of the world.

CHAP. VIII.

The fifth effect of quenching the Spirit, It brings into a Consumption. A three-fold consumption that it brings men into, a consumption of Estate, Body, and Soul. Estates gotten and spent in a way of quenching the Spirit come to nothing. Life the most excellent thing in Nature. Because of mens quenching the Spirit God destroies it. Consumptive diseases sent for this cause. Some consumptive diseases come by sin, all come for sin. The consumption of the soul the worst consumption. It is sent as the other two for quenching of the spirit. It consists in two things, the wasting and pining away of gifts, & common grace. Quenching the spirit, procures it as the meritorious cause, provoking God to inflict it, and it works and effects it of it self. Some distinctions concerning this consumption. It is either partial, or total, gradual, or at once. There is a consumption in this life, and in the life to come.

SECT. I.

5. **I**T brings into a Consumption, Isa. 1. 28.
The destruction of the transgressours and sinners, shall be together, and they that forsake the Lord, (i.e. slighting the voice of his Word from without, and the workings and motions of his spirit from

from within) shall be consumed. So *Iſa. 5. 24.* Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness, and their blossome shall go up as dust, because they have cast away the Law of the Lord, and despised the word of the holy one of Israel, i. e. the outward word spoken to their ears by the Prophets, and the inward word spoken to their hearts by the Spirit. Casting away the Law, and despising the word is one way of quenching the Spirit (as you have heard) for that is a casting away and despising of the fewel of the Spirit, and that must needs bee a cause of quenching it. Therefore when the *Apostle* saith, *Quench not the Spirit*, he immediately adds, *Despise not Prophesying*, thereby plainly shewing that to *Despise Prophesying*, i. e. the preaching of the word, is to *quench the Spirit*, *1 Thes. 5. 19, 20.* Well, but for this it is said here, *their root shall be as rottenness, and their blossome shall go up as the dust.* So that this sin of quenching the Spirit, brings you see into a consumption.

S E C T. 2.

Now there is a three-fold Consumption that it brings men into.

1. A Consumption of estate.
2. A Consumption of Body. And
3. A Consumption of Soul. And it brings into this three-fold Consumption, either as the

meri-

meritorious and procuring cause, provoking God to inflict it, or as the *efficient* and working cause, effecting and working it in its own nature. As the meritorious cause, so it is the cause of the two former, it procures a Consumption both of estate and body: as the meritorious and efficient cause too, so it is the cause of the latter; it not onely provokes God to inflict, but effects and works a Consumption of the soul.

SECT. 3.

1. It brings a Consumption of estate, *Deut.* 28. 48. So *Hab.* 2. 9, 10, 11. Thus it shall be with those estates that are gotten by forsaking of God, and quenching of the Spirit, they shall come to nothing; but suppose men have not gotten their estates in such a way, by forsaking of God, and quenching the motions and workings of the Spirit, yet if afterwards they quench the Spirit, their estates shall come to the same end. If men consume their estates upon their lusts, as *Jam.* 4. 3. not make fuel of them for the Spirit, but their lusts, God will consume them by his judgements. Consider of this, you that have estates to live comfortably upon, God hath waies to bring you low enough in your estates, though you think your selves never so well provided against an evil day.

SECT. 4.

2. It brings into a Consumption of body.
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And this is a Consumption a degree worse than the former, as Satans speech implies, *Job 2. 4.* Where he asks leave the second time to afflict *Job*. Before, he had consumed his Sheep, and his Camels, and his Children, but he sayes, now all this is nothing to *Job*, so long as his body is not consumed. Life is a most precious treasure, the most excellent thing in Nature, and the body, as *Christ* sayes, is *more worth than Raiment*. Yet if men neglect the exercise of Grace, cast the Word and Ordinances behinde their backs, sin against light, and convictions, and so quench the Spirit, he will not onely consume their estates, their Corne, and their Wine, and their Cloathes, but their bodies also, *Dent. 28. 21, 22.* *He will make his Pestilence to cleave unto thee until he have consumed thee off the Land, and the Lord shall smite thee with a Consumption, and with a fever, and with an inflammation, and with an extream burning.* There are some consumptions of the body that come by sin, in the acting of which, a man sins directly against his own body, as that of Fornication, that the *Apostle* instanteth in *1 Cor. 6. 18.* this brings a Consumption, *Prov. 5. 11.* ——— *and thou mourn at the last, when thy flesh and thy body is consumed;* but all consumptive diseases come for sin, *Isa. 64. 6, 7.* *We fade as a leaf, and our iniquities as winde have taken us away; thou hast hid thy face from us,*
and

and hast consumed us because of our iniquities. And for this sin of quenching the Spirit especially, as *Prov. 5. 11.* *How have I hated instruction, (saith he) and despised the voice of my Teachers?* this he confesseth as the cause of his Consumption. And so *Isa. 64.* *No man stirreth up himself (saith he) but lets the fire go out, &c.* no wonder then they are consumed.

S E C T. 5.

3. It brings a Consumption of the soul, and this is worst of all. Many of those that quench the Spirit, prosper in their estates, and thrive in their bodies, but consume in their souls. Their bodies prosper, but their souls do not prosper; they have fat bodies, but lean souls, as *Psal. 106. 15.* *They lusted exceedingly in the Wilderness, and God gave them their request, but sent leanness into their souls, i. e.* while they inordinately desired meat for their bodies, God withheld the ordinary food of their souls; so that, though they had fat bodies, they had starvling souls. Thus God usually deals with those that quench the Spirit, what health or strength soever he send into their bodies, yet he sends leanness into their souls. And this is a sore evil that is under the Sun, which if persons were as sensible of, as they are of the leanness of their bodies, they would cry out, as *Isa. 24. 16.* *My leanness, my leanness, woe unto me.* Many Professors are like Pharaohs

Pharaohs lean Kine that devoured the fat ones; they feed in fertile Pastures, and devour fat Ordinances, fat Truths, fat Mercies, fat Duties and Priviledges, but yet they remain *lean*, and *illfavoured* still. Death is in their very faces, they seem to be but so many *speæres*, or *walking-Ghosts*, they eat and drink, but receive no nourishment, nothing doth them good.

S E C T. 6.

This Consumption, or leanness of soul is seen in two things.

1. In the wasting and pining away of their Gifts.

2. In the wasting and pining away of their common Graces.

Many Professors there are that have had gifts of *Knowledge*, gifts of *Utterance*, so that they have been able to apprehend the deep things and Mysteries of the Gospel, able to speak *a word in season*, even to the *ravishment* of the hearers; able to pray with great enlargement, even to the *heart-breaking* of those that joyned with them; but for some secret Apostacy, and back-sliding, whereby they have quench'd the Spirit, God hath blasted these precious gifts, and now they are become very dull and stupid, are blinde, and not able to discern any thing, and altogether useleis, and unprofitable to others, like unsavoury salt, good for nothing, but to
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bee thrown out to the Dung-hill.

Secondly, As their gifts are consumed, so are their graces. Time was, when they had a *taste of the Heavenly gift*, abundance of joy, and zeal, and their hearts melted within them for the Commission of sin, but now their hearts are withered and shrivled up. They seemed before to have some life, but now, though they had a name to live, yet they are seemingly dead, it may be really so too. Of these *Jude* speaks *vers.* 12. Thus we may observe it in many, who seemed to have much of the good favour of the knowledge and grace of *Christ* in them, but now are become very unsavory, having lost their former sense and apprehensions of the excellency of *Christ*, and *beauties of Holiness*. Thus you see how quenching of the Spirit procures a Consumption, as the meritorious cause, by provoking God to inflict it.

S E C T. 7.

Secondly, it works and effects it of it self. As when natural heat is quenched, a bodily consumption follows, as the effect of it; So when Spiritual heat is quenched, when the fire of the Spirit is extinguished, there follows a spiritual Consumption. The life of any thing consists in its spirits, as you have heard; so much as you waste the spirits, so much you impair the life. When Graces are not exercised, they languish

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and decay, as *Rev. 3. 2.* their graces were not acted and kept in continual exercise, in the works they did, and in the duties they performed, and so were *ready to dye*. As 'tis with our *natural spirits*, when a man sits still for the most part, and doth not employ himself, he grows listless and indisposed, lumpish and dull; so 'tis with *these supernatural*. *He that is sloathful is brother to a great waster*, *Prov. 18. 9.* there will be a losing of one degree after another, till at length there be nothing almost left, and that, *ready to dye too. Rev. 3. 3.*

S E C T. 8.

See then further from hence, what an evil there is in quenching the spirit, that it brings thee into a spiritual Consumption. Oh if thou didst rightly apprehend it, if thou didst consider the danger of it, thou wouldst presently cry out, *O my leanness, my leanness! Woe is me.* As those that are sensible of their danger, by reason of a bodily consumption, they will go to this Physician; and that Physician, and say, what's good for mee? I am afraid I am in a Consumption, and must dye: So thou wouldst go up and down, crying out: "Oh! what shall I do to be saved, to be recovered, to be delivered from this death? I have quenched the Spirit so long, that now I see I am in a Consumption, I fall away a pace, nothing doth mee
"good

"good. Oh wretched man! who shall deliver
"me from this body of Death?

SECT. 9.

To conclude, take these distinctions concerning this Consumption.

I. It is either *Partial*, or *Total*.

1. *Partial*, as *Nehem. 9. 31. Thou didst not utterly consume them*; So it may be, God doth not utterly consume thee for this year, nor for this or that sin; but yet there is a partial Consumption upon thee. *The Plague is begun*, the disease is begun that's like e're long utterly to consume thee, only God spares thee for the present. And this he doth, to shew his patience and long-suffering towards thee, not willing that thou shouldest dye, but rather, that thou shouldest be renewed again unto repentance, and live.

2. *Total*, As when the Disease is universally and wholly over-spread; when not onely, this or that particular part, but all and every part is consumed. 'Tis sad when there is a Consumption in any one part of the body, or estate, but when 'tis universal, this is miserable. So 'tis in spirituals. As there may sometimes bee a growth in one lust more than in others; so likewise in graces, there's a growth in one grace, when another grace seems to be even consumed and wasted to nothing: And again, there is

a Consumption in all the graces; so that a man in respect of spirituals, is wholly dead, and nothing at all left, whereby to judge of any remaining life in him.

2. It is either *gradual* or *at once*.

1. *Gradual*, when a mans gifts and grace wasts by little and little. As Christians that are in a thriving condition are *renewed day by day*, and go *from strength to strength*, from a lesser to a greater degree of strength continually; so Hypocrites that are fallen into a consumption, they fall away from one degree to another, from a greater to a lesser.

2. *At once*, *The Lord said unto Moses, and unto Aaron, separate your selves from among this Congregation, that I may consume them in a moment, Numb. 16. 20, 21.* So God smites a man sometimes with a sudden judgement; and cuts him off at once, As *Abisbai* said, *and I will not smite him the second time.* A man sometimes is struck dead by, and for one sin. When *Christ* cursed the *barren Fig-tree*, it was presently withered up by the roots; so &c. and then, there is no enlivening again; nothing but to the fire.

3. There is a Consumption in this life, and in the life to come. Now of the Consumption in this life we have spoken already; there is another, and that is in the life to come. This the most dreadful of all, because an *everlasting, eternal*

ternal Consumption. They shall be alwaies consuming, yet never contumed. This will bee by the immediate power of God, who is a consuming fire. Oh then labour to be sensible what an evil this quenching of the Spirit is,

Mary Whitby

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CHAP.

C H A P. I X.

The sixth Effect of quenching the Spirit, It hinders mens working. It hinders their working in their particular callings. When the spirit is quenched, men are either idle and do nothing at all, or sloathful, and do nothing to purpose. This is a great sin. The Apostle calls it disorderly walking. It was one of Sodom's sins, for which it was destroyed. It hinders their working in their general calling. It hinders the working out of their Salvation. It disaffects them, so that they will not work if they could. When the spirit is quenched, affections are gone. Both affections of liking in respect of what is good, and affections of disliking in respect of what is evil. Affections being gone there is no will. It disenables them so that they cannot work if they would. Sampson thought he could have done as before, but the spirit being quenched, he could do nothing. The evil of quenching the Spirit in this respect.

S E C T. I.

6. **I***T hinders your working. When the fire is quenched you grow cold, and if there be nothing else (as sometimes there is not) whereby you may get heat, you are so chill'd and benumm'd with the cold, that you can do*

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nothing. Why just so it is when the Spirit is quenched. For though there are many things besides fire whereby (ordinarily) you may get *bodily* heat, yet there is nothing besides the spirit, whereby you may get *spiritual* heat; so that when the spirit is quenched, you are so chill'd and benumm'd (many times) with a *spiritual cold*, that you do nothing, either nothing at all, or nothing to purpose, as is to be seen both in your particular Callings, and in your general.

SECT. 2.

1. In your particular Callings. God requires you should every one have a particular Calling, and that you should work in your particular Callings, and follow them diligently. *Let every man abide in the same Calling wherein he was called, 1 Cor. 7. 20. And let every man wherein he is called, therein abide with God, v. 24.* It is one special part of your walking with God, to walk with him in your particular Callings. Thus it should be; but now when the spirit is quenched it is otherwise; for then either you are idle, and do nothing at all, as those the *Apostle* speaks of, *2 Thes. 3. 11. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies; or else you are sloathful, and do nothing to purpose, as he, Prov. 18. 9. He also that is sloathful in his*

work, is brother to him that is a great waster. Thus it is when the Spirit is quenched, and therefore *sloathful in business, and fervent in spirit* are opposed, *Rom. 12. 11. Not sloathful in business---* Be ye not sloathful in business, saith the *Apostle*: what should they be then? Why *fervent in spirit, serving the Lord.* So that those that are fervent in spirit, will not be sloathful in business, but do what-ever their hand findes to do, with all their might, serving the *Lord* in their Callings faithfully, to the uttermost of their ability and opportunity.

SECT. 3.

It is from being luke-warme then, and from being cold, then men put out the fire of the spirit in themselves, that they are idle, and lazy, and sloathful, and do not follow their callings with diligence. One that is spiritual makes conscience of redeeming the time, and of finishing the work God hath given him to do: wherein he is called, he will therein abide with God; and not onely so, as not wholly to give over, but so, as not to give it over for a time, *viz.* such time as God requires he should abide with him in it. But now, when a man grows carnal and sensual, having quench'd the spirit, then he hath no minde to abide in his calling, but to be raking his pleasure, and following his sports and pastimes, wandring up and down
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from house to house, and seeking some like himself to idle away the time together with them. Then he is for smoaking and drinking rather than working, foolish talking and jesting, hearing and telling of news, and idle tales and stories, are far more pleasing and delightful: and he will busie himself about any thing, rather than that which is his business; how often art thou idling at the work-house, while thy heart is at the Play-House? How often art thou trifling in the shop, while thy minde is at the Ale-house? *The heart of fools is in the house of mirth,* saith *Solomon, Eccles. 7. 4.* and so is thine; and therefore thou canst not endure to abide at thy work. Oh what a weariness is it? Oh how dost thou long to be gone? How readily dost thou close with any handsome divertisement? How readily dost thou accept of an invitation from any of thy Companions, that come to call thee away? How often doth Conscience tell thee that this is not thy business, this is not the place God expects thou shoulst be in, and yet thou wilt not be gone? How often doth thy Minister, thy Master, thy Neighbour call upon thee, and yet thou wilt not reform? how often dost thou set about thy business, but a spirit of sloathfulness hinders thee from following it?

S E C T. 4.

Now see what evil this is, that thou shouldst be thus hindred from working in thy particular calling, I say *thus* hindred. For to be hindred by forcible restraint, or by sickness or weakness, is onely thy affliction, but to be thus hindred, viz. by a spirit of sloathfulness (as when the spirit is quenched thou art) this is thy sin. And it is a very great sin. The *Apostle* calls it *disorderly walking*, *2 Thes. 3. 11.* and the *Prophet* tells, that it was one of the sins of the *Sodomites*, for which God destroyed them by fire from Heaven, *Ezek. 16. 49.* *Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her Daughters.* Mark it, *abundance of idleness.* Thou scarce thinkest idleness (it may be) to be a sin, at least, to be so hainous a sin; but had it not been so hainous, it would not have been so provoking; so provoking as to have procured such a judgement and vengeance to bee inflicted upon the *Sodomites*, as thereby to be set forth for an example of suffering the vengeance of eternal fire, *Jude 7.* They are set forth saith the *Apostle*, for an example: So that if they must be an example to thee in respect of their sin, they shall be an example to thee also in respect of their suffering. See then what an evil the neglect of your particular Callings is: and see what an evil your quench-

quenching of the spirit is, that is the cause of it, as hindring you from working as you ought in them. This is bad that it hinders you thus in your particular Callings, but there is that which is farre worse, that it hinders you,

S E C T. 5.

2. In your general Calling. It hinders your working, not only as *men*, but as *Saints*, not only in reference to the things pertaining to this life, but in reference also to the things that pertain to the life to come. It hinders the *working out of your salvation*. It hinders you in the use of all the means of grace. It hinders you in the exercise of all graces, the performing of all duties, the improving of all Ordinances. It hinders you from them, it hinders you in them. It hinders you *from* praying, and hearing, and meditating, and examining your selves, and it hinders you *in* praying, and hearing, and meditating, and examining your selves, and all other spiritual Duties whatsoever. And this it doth two waies.

1. It disaffects you, so that you will not if you could.

2. It disenables you, so that you cannot if you would.

S E C T. 6.

1. It disaffects you; so that you will not if you could. You could do more, you could hear, and

and read, and meditate more; you could watch more, and pray more, and exercise your selves to all manner of Godliness more, but (in this case) you will not. You want not many times abilities, nor opportunities, but when the spirit is quenched, you want affections; you love not such duties, you delight not in them. Your affections are all gone. *First*, your *affections of liking* are gone. Your love is gone, your desire gone, your delight gone. Your affections of liking are all gone in respect of what is good. Time was, when you could say: *My soul thirsteth for thee, my flesh longeth for thee, &c.* as David did, *Psal. 63. 1, 2.* but now you are ready to say, *depart from us, we desire not the knowledge of thy ways.* Time was, when you counted it all joy to have an opportunity; O blessed season! O welcome hour! and your heart did revive, and even leap within you at the very first mention of a good duty; I but now it causeth even a kinde of *heart-qualm* to come upon you, so that your affections of liking are gone, in respect of what is good. And *Secondly*, your *affections of disliking* gone too, in respect of what is evil. Your hatred gone, your fear gone, your godly sorrow, godly shame, and holy indignation gone. Time was, when you even loathed and abhorred such and such evils: You could not endure the thinking, much less the naming of them,

them; you thought they should not be *so much as named amongst Saints*, much less acted; I but now, you are so far from loathing and abhorring them, that you do secretly like them, nay, are ready to expresse it by speaking and pleading for them. Time was, when you feared the least occasion that might lead you to the commission of such and such sins, but now you are bold and venturous, you are not afraid at all. Time was, when, if you had committed such a sin, it was a grief of heart, yea, even a heart-breaking to you, and you were greatly ashamed, yea, even confounded in your selves; but now instead of grieving, you rejoyce; instead of being ashamed; you glory, and make your boast. Time was, when you were angry, *yea, what indignation was there?* as the *Apostle* speaks, but now you are grown very milde and meek, Oh deal gently with *Absalom* for my sake, deal gently with such a sin, such a lust, if it be reprov'd, you know not how to bear it, nay, if it be not countenanced and respected; if you be not flattered and soothed up in it, you cannot bear it. So that all your affections of disliking, in respect of what is evil, are gone too.

SECT. 7.

Thus it is when you have quenched the spirit, your affections are gone, so that you have no minde, no heart, either to the performance of

of your duty, or the opposing of your sin contrary thereunto. And it cannot be otherwise, for where there's no affection, there's no will. You cannot be willing to that, that you do not love, nor desire, nor delight in: nor unwilling to that, that you do not hate nor fear, and which you apprehend will neither be grief, nor shame unto you. This then must needs be a great hindrance to your working. Oh there is nothing to a willing minde, we say: Where there is willingness there will be doing; a will is *all in all* for the most part. But on the contrary, where there wants a will, there nothing will be done. Nothing but upon force and constraint, and so I grant, that upon some terrible convictions, and frightful providences, whereby thou art made afraid of the wrath and vengeance of God, thou mayest be willing; so *Pharaoh* was, so *Herod* was, and *did many things*; because he was afraid: but such doings last not long. When *Pharaoh* saw there was respite; he returned to his obstinacy again: and so *Herod*, so thou. This is but a violent motion, and nothing violent is perpetual; so that this must needs bee a great hindrance to your working that you want a will. And whence is it, but from your quenching of the Spirit?

S E C T. 8.

That you want a will, that you want affection,

on, powerfully and sweetly to constrain you to do what God requires, I say it is from your quenching of the spirit. Oh saith *Christ the spirit is willing, but the flesh is weak*. If you had the spirit, if you were *fervent in spirit*, then you would be full of love, full of desire, full of joy, and delight; if you were spiritual, you would be all for spiritual things, nothing would be so pleasing and acceptable to you; *Did not our hearts burn within us?* said they, &c. now what was the effect of it? why, they would not let *Christ* depart; he made as if he would be gone, but they constrained him to tarry. Oh his discourse, his preaching was so sweet, they could never have enough of it. Thus it would be, if the spirit were not quenched, you would *not* *dislike prophesying, praying, conference, &c.* no, but you would prize them exceedingly, and every good thing whatsoever. Thus it is when the spirit is not quenched. But when the spirit is quenched, then the stream of your affections is turned, and runs the quite contrary way, to the works of sin, the works of the flesh. Then you *will* be rich, you *will* go to such and such a place, to buy, and sell, and get gain; whether God *will* or no; you never consider of that. Instead of being with the godly, you *will* be with the wicked, instead of frequenting Church-assemblies, you will forsake the assembling of your selves

selves together, though it be the drawing back
 to perdition. Though Conscience call upon you
 never so much from within, and your Minister
 never so much from without, to bee instant in
 season and out of season, to watch, and pray, and
 hear, and strive, and endeavour to your utter-
 most, yet you will not endeavour any thing;
 and how can it be otherwise while you want
 affection? Pray, it may be, you do once a day,
 or twice a day, perhaps now and then with the
 Family, but scarce once in two or three daies a-
 lone by your selves. The pretence is want of
 light, you are not convinced it is a Duty, but
 what is the cause? Is it not want of Love?
 want of affection? *Oh how I love thy Law*, said
David, *it is my meditation all the day long*. If
 you did love, you would pray. Why? hast
 thou not as much light as *David*? as *Daniel*?
 nay, thou hast more, but here's the misery, or
 rather the mischief, thou hast not *as much love*.
 Therefore thou art so far from praying three
 times a day, that thou scarce prayest three times
 a week. And is not this from thy quenching of
 the spirit? Oh remember the spirit is willing;
 if any thing be weak or unwilling, it is the flesh.
 Thus you see, that quenching of the spirit hin-
 ders you by dis-affecting you, so that you will
 not if you could. 'Tis not because you cannot,
 when you do not work in your general Calling,
 when

when you stir not up your selves, and labour not more abundantly, (you have abilities, you have opportunities,) but because you will not. *You will not come, saith Christ, that you might have life. you say: We are Lords, we will not come at thee.* This the effect of your quenching the Spirit. Sometimes indeed, even when the spirit is not quenched, there may be some abatement of spiritual activity for a season, as in case of bodily infirmity, or other necessity, but then there is desire, as in *David*, who longed to be at the *Tabernacle*, when he could not come thither, but when the Spirit is quenched, then the abatement is voluntary, and the heart willingly laies down the strength of holy endeavours, and a man cannot in this case because hee will not; *i. e.* because he hath lost his affection. His quenching of the Spirit dis-affects him, so that he will not, if he could.

S E C T. 9.

2. It disenables you so, that you cannot if you would. It doth not onely take away your *will*, but your *power*, or if it doth not take away your will, yet it doth your power. *To will is present* it may be, (though that is rare) but how *to perform you know not*, when you have quencht the spirit. If you have convictions and affections, as sometimes you have, so that you resolve to make trial of your strength, yet when it comes

to the tryal, you can do nothing; like wounded men, that trie to rise, but they fall down presently again; offer to strike, but their blow fails in the mid-way. *Sampson* thought he could have done as before, but hee wist not that the Spirit was departed from him. Hee had done great and wonderful things by his strength, while he had the spirit, had slain ~~the~~ *Philistims*, *heaps upon heaps*, and carried away the gates of *Gaza* upon his shoulders, yet when he had quencht the Spirit, then he could do nothing. The *Philistims* came upon him, and bound him; and put out his eyes, and made him grinde in a Mill; and the Text saith, he wist not that the spirit was departed from him. So you, while the Spirit is with you, you are able to do great things for God, able to denie your selves, and perform the most difficult duties, the most tedious and irksome duties to flesh and blood, able to resist strong temptations, and to overcome strong corruptions; but when the spirit is departed from you, you are able to do nothing. You think you will do at such a time as formerlie, hear as formerlie; pray as formerlie; but you know not that the spirit is departed from you, and that therefore you cannot do it. As Old men they think they will do, as they could when they were Young, but they consider not, that natural heat is decayed. When natural
heat

heat and vigour decaies, a man cannot go, nor ride, nor work as before; so here, when the spirit is quenched, principles are decayed; action must needs decay too. And thus you see how the quenching of the spirit hinders your working.

SECT. 10.

Now see what an evil it is in this respect, that it hinders your working. You that are *workmen* and *Day-labourers*, because your livelihood depends upon your work, you think it a very great evil to bee hindred from working; as if you be wounded, or lamed, or weakned by sickness, so that you cannot work, you count it a great evil. Oh why do you not count this an evil? Is it an evil that you cannot work in your *particular calling*, and is it not much more an evil that you cannot work in your *general calling*? Is it evil that you cannot plow, and sow, &c. and is it not much more evil that you cannot hear, and pray, and meditate? When you cannot work in your particular callings, then you consider what you *lose* in the mean time; so much you count you might gain if you could work; so many shillings, so many pounds, so many bushels I might gain, thou saiest, all which I now loose, oh I shall bee undone. But why dost thou not consider what thou dost loose, when thou canst not work in thy general calling?

When thou canst not hear, nor pray, nor commune with thy own heart, &c? why, thy loss in respect of the neglect of these duties, is not a little, it is the greatest loss in the world, it's an eternal loss.

S E C T. II.

Oh the precious season thou dost now loose ! the rich gain thou dost now miss ! When you may get some great, some extraordinarie matter by the day, for your work, you then prize a working disposition, and abilitie. Oh, if I could now work (thou saist) it would be worth to thee a great matter; so many shillings, so many pounds. I but if thou could'st work in thy general calling, it would be worth thee far more; so much grace, so much peace, so much joy in the holie Ghost : it would bee worth thee heaven, and eternal glorie and happines there. Whereas, the spirit being now quenched, thou canst do nothing, canst not pray, canst not hear : canst not exercise any one grace, canst not perform any one dutie; and so canst not gain one smile, one whisper; one smile from God, one whisper from the spirit of God, to assure thy heart before him. Oh what an evil then is this quenching of the spirit, that hinders thee thus from working !

S E C T. II.

Besides, do but consider the condition thou
art

art in. If thou canst not work thou diest for't; like one that is cast *over board*, if he cannot swim; or they in a Ship that leaks, if they cannot work at the pump, they must sink, must bee drown- ed without remedie. That *slothful servant* that could not work, and improve his Talent, not only lost it, but was cast *into utter darkness*. He that loiters in the Vineyard looseth his pennie. He that sows sparinglie, reaps sparinglie; hee that sows not at all, reaps nothing at all, and besides shall be damned for his slothfulness.

CHAP. X.

The seventh Effect of Quenching the Spirit, It hinders mens work. Sometimes even when the spirit is quenched, there may be working; but then quenching of the spirit hinders the work. It hinders the perfection of it. A twofold per- fection in opposition to that that is counterfeit, and that that is defective. Those that quench the spirit, can do nothing perfect in opposition to that that is counterfeit. They can do nothing truly, or really good. A twofold goodness, out- ward and inward. Though they may do that that's outwardlie good, yet they can do nothing that's inwardlie so. They can do nothing per- fect in opposition to that that is defective. There

are many things lacking in all the duties they perform. They work continually, yet do nothing. The evil of this in divers particulars. It binds the acceptance of it. God doth not accept of any thing when the spirit is quenched. How to know when God doth not accept. If God doth not accept the work, he doth not accept the person. The evil of quenching the Spirit in this respect.

S E C T. I.

7. **I**T hinders your work. Even then, when it doth not hinder your *working* (I mean so as to take you off from working) but you will be doing something; either out of forme and fashion, or custome, or to answer your Convictions, and satisfie Conscience, because you look upon it to be your duty; yet even then, I say, it hinders your work.

S E C T. 2.

Sometimes even when the Spirit is quenched, there may be *working*, and striving very much. Nay 'tis seldome the Spirit is so quenched in Professors, as that a man gives over all, and does nothing; sometimes it is so indeed that a man falls quite away, being *twice dead*, and withered up by the roots, being so far from bearing any good fruit, from having *one or two berries in some of the uttermost branches*, that he hath not so much

much as *one leaf of profession* left. But though this be sometimes so, and there are now and then some rare Examples of it; yet ordinarily we see, that people keep their *forme of godliness*, though they lose the *power of it*; and those that have a *forme of godliness*, will do something; as pray in the Family, sometimes read the Word, and pray alone by themselves, and frequent publick Ordinances.

S E C T. 3.

This is the custome generally of all sorts of Professors, to be exercising themselves (in some manner or other) in the practice of some duties or other of Religion, though the spirit be never so much quenched in them; of publick Duties especially, because else, there would be no face or appearance of Religion in their Conversations and therefore all (we see) do something or other, though they be otherwise *earthly and sensual*, many of them having not the Spirit.

S E C T. 4.

It must be granted then that even where the Spirit is quenched, there may be *working*. Nay sometimes there may be *working* and striving, where the spirit is quenched (as I said) very much. Even such persons may have great and powerful convictions still left, great tears and terrours in their Consciences: or there may be some stinging affliction upon their persons, or

relations, or estates, and these may put them upon working and striving very hard. As *Saul* (you know even after the spirit was departed from him, he *works hard* in time of his distress) runs from Duty, to Duty, from Ordinance, to Ordinance to seek God: Seeks by *Urim* and *Visions*, and *Dreams*; *1 Sam. 28. 6.* Yea, God tells of people that have sinned to an exceeding height, in casting his word behinde their backs, and quenching the motions, and resisting the strivings of his Spirit; that yet in time of their distress, when tribulation and anguish comes upon them, will seek him early and cry unto him for mercy and pardon, as you may see, *Prov. 1. 27, 28.* And *Jer. 2. 21.* he saith, *They have turned the back unto me, and not the face, but in time of their trouble they will say, arise and save us.* These things and such like, may put men upon *doing* and *Working*, though they have quenched the Spirit.

S E C T. 5.

But now Beloved, pray mark; Though they labour and strive, and *work* never so much, yet in this case, while the Spirit is quenched in them, 'tis as if they did not labour or *work* at all. For though their quenching of the Spirit do not hinder them from working and endeavouring in the practice of some duties, yet it hinders their *work*, as you may see in the story of *Saul* and others.

thers. *Saul* sought several waies, but, saith he, *God answers me no more.* And you may see how God threatens those *Quenchers of the Spirit*, *Prov.* 1. 28, &c. Those also, *Isa.* 58. 2. They did many things, took delight in approaching to God, fasted, &c. And they thought very well of what they had done, they thought they were good works, and that they deserved by the doing of them; but their quenching of the spirit made all of none effect, God took no notice, he regarded them not; as they most unjustly complain, *Wherefore have we fasted, and thou takest no knowledge, &c.* They fasted, but it was not *such a Fast as God had chosen*; So that though they were not hindred from *working*, yet their *work* was hindred. So you, Beloved, though your quenching of the Spirit, doth not wholly take you off from Duties, from *Praying*, *Hearing*, *Meditating*, and other religious duties, but you practice them still, and perhaps at times, do more than ordinarily busie your selves in them: though this be so, I say, that it doth not wholly take you off from *working* in these and other Duties, yet it hinders your *work* in them. It hinders the work that should be done, and it hinders the work that is done; So that 'tis in effect, as if you did nothing at all in such Duties, it may be in some respect far worse.

Sect.

SECT. 6.

How this sin of quenching the Spirit *hinders your work*, you may see in these two Particulars.

1. It hinders the *Perfection* of it.

2. It hinders the *Acceptance* of it.

1. It hinders the *Perfection* of it. Quenching the Spirit hinders the perfection of your work, so that when you have quenched the Spirit, you can make nothing perfect. The *Apostle* expostulates and chides with the *Galatians* for being so foolish, as not to consider it. *Gal. 3. 3. Are ye so foolish? having begun in the Spirit, are yee now made perfect by the flesh? What by the Flesh?* Saith he, that makes nothing perfect, neither person nor thing. There is no middle between these two. When the *Spirit* is quenched, there is nothing to make perfect, but the *Flesh*; but to think to be made perfect by the flesh, is the greatest folly imaginable. And therefore, *Are ye so foolish?* saith the *Apostle*, are ye so foolish, as to think ye can be made perfect by the *Flesh*?

SECT. 7.

There is a two-fold perfection.

1. There's a perfection in opposition to that that is *counterfeit*. So that that hath its essential parts, whatever essentially belongs unto it, is perfect. Thus true Gold is perfect Gold in opposition to Copper or that which is onely gilt.

2. There's

2. There's a perfection in opposition to that which is *Defective*; So that is perfect which hath all the integral parts of it, which is intire, and lacking nothing, as *Jam. 1. 4*. Thus a body that hath all its members, is a perfect body. Now when the Spirit is quenched, you can do nothing perfect, either of these waies.

S E C T. 8.

1. You can do nothing perfect, in opposition to what is counterfeit. As *Christ*, told them of *Sardis*, that he had not found their works perfect before God, *Rev. 3. 2*. No, for they were Hypocritical, having a name to live, but were dead, and therefore their works were dead too; they were not filled up with the lively actings of Grace, and so were dead works. And this was through their quenching of the Spirit, there were things that remained, but they were ready to dye. Thus it is with you, sirs, when you quench the Spirit: then all you do is counterfeit and Hypocritical. It may look like a good work, but it is evil. It is not a good work, it doth but only seem to be so. There's a two-fold goodness in every good work.

1. An outward goodness.

2. An inward goodness.

Now the outward goodness without the inward is nothing. Duties may be outwardly fair, but without the inward goodness, there's no per-

perfection in them, they are but *Pharisaical* and *Hypocritical*. There is the Hypocrisie of a person, and the Hypocrisie of an action. Works and Actions without the inward goodness, are but *Pharisaical*, or *Hypocritical*. The inward goodness of Duties is the *spiritualness* of them. If that be wanting, how fair and amiable, or lovely soever they be in outward appearance; they have no goodness in them; and this must needs bee wanting when the Spirit is quenched. If the Spirit be quenched in the *habit*, it must needs be quenched in the *operation* also; therefore there can be no spiritualness in your actions at such a time. And what bee they then? They are but flesh. If they be not works of the Spirit, they are the works of the flesh (for one, or the other they must needs be.) Now works of the flesh are not good works. And not onely Drunkenness, Swearing, Lying, &c. but Praying, Hearing, Reading, Repeating of Sermons, &c. are works of the flesh, if without the Spirit. Oh consider this; let it sink into your hearts. The fire of the Spirit is quenched, and that hinders the perfection of your works in opposition to that which is counterfeit. You may perhaps think you do well, but the thing you do is not of the right kinde. There is that like to gold, that is not gold; your gold is but Copper.

S E C T. 9.

2. When the Spirit is quenched, you can do nothing perfect, in opposition to that that is defective. But may it not be said of the most spiritual actions that they are not thus perfect? though there be never so much of the Spirit, is there not defectiveness in them? Yes, but not such as is opposed to integrity, such as ariseth from quenching of the spirit. See for this, *Luke 8. 14.* There *Christ* tells of the seed that fell among Thorns, meaning thereby Hearers, that choak the Word and Spirit by earthly and sensual Lusts, that they *bring forth nothing to perfection.* There is something indeed towards it, as there is in the seed that springs among thorns, there is the blade, and somewhat like an ear; but it doth not ripen unto perfection. It is like the Corn that groweth upon the house tops, *wherewith the Mower filleth not his hand*, there is something or other still wanting in their Duties. *Christ* saith to such souls, as to the *Church of Sardis*, *I have not found thy works perfect before me.* There is a two-fold perfection, before men, and before God. Your works may be perfect before men; I finde such an ones work perfect, may an eminent Christian say, but so doth not *Christ*, I do not finde it perfect before me, saith *Christ*. When the Spirit is quenched every thing is defective. There are many things
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lacking in all the Duties thou performest, thou offerest the blinde, and the lame unto God; that which is rent, and torne, and mangled, thou presentest to him: thou comest with clipt, and curtail'd Duties, just as poor men pay their debts, in clipt mony, broken groats, any thing they can get. And no wonder, slothfulness and carnality can produce no better. If thou hast quencht the spirit, every thing thou dost is marr'd in the doing, thou spoilest whatever thou takest in hand.

When thou wantest abilitie or opportunitie to work. thou supposest, that if thou could'st but work, thou should'st do something; but now thou triest and canst do nothing. If a man have never so good materials to work upon, yet if he have not that which is necessary to work by, then he can make nothing of it. If an Artificer be without fire, he cannot form his Iron into any thing as he should, because hee wants that whereby it should be done. So it is with a Professor, when he hath put out the fire of the spirit, he hath excellent gifts, precious opportunities and advantages, but he can make nothing of his duties, because he wants the spirit whereby he should do them, and without which they cannot possiblee bee done. Without the spirit wee can do nothing. *That helps our infirmities,* else we have so many infirmities that we can do

nothing. Oh consider, you are to be working continuallie, all the day long, and so it may be you are, but if the spirit be quenched, you do no work. You work, and yet do no work, as the *Apostle* saith of them, *2 The. 3. 11.* μηδὲν ἐργαζόμενοι, ἀλλὰ περιεργαζόμενοι, they were very busie, yet did nothing. Children are very busie all day long, and take great pains according to their strength, yet do nothing; so you without the spirit. You cannot do any work without the spirit, but what is a work of the flesh. You cannot do the works of God. Therefore at such a time every thing you do is spoiled.

SECT. 10.

Now I beseech you consider the evil of this.

1. When any thing you do is spoiled, you can take no comfort in it, you are troubled to think of it. So here, you lose the comfort, and are troubled to think of what you do. It is said of God, all his works are perfect, exceeding good they appear when reflected on; but when thou reflectest on what thou hast done, all appears exceeding bad, stark naught; there being so much of the flesh, and nothing of the spirit to be found in it. Hence thou concludest thou art not a good Tree, because thou bearest not good Fruit.

2. Thou must undo all that thou hast done. All that hath been mis-done, must bee undone.

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Thou must pluck up what thou hast planted, pull down what thou hast built up; *i. e.* thou must repent of it, that whereas others must repent of their sins, their prophaneness, intemperance, uncleanness, &c. thou must repent of thy duties, thy praying, hearing, and attending on Ordinances, &c. And how sad is this!

3. Thou must do all over again. Repent, and do thy first works; all that thou hast done, stands for nothing; they are but so many Ciphers. Thou maiest now pray and hear, as if thou hadst never praied and heard, and so do other duties, as if thou hadst never done them at all. Believe again, repent again, be converted again.

4. Thou gaineest nothing by what thou dost, no more than a man getteth by counterfeit monie when discovered.

5. It is great folly to begin and not bee able to finish, not to bring to perfection.

6. It brings a curse. *The wicked work a deceitful work*, God curseth such as do his work deceitfullie. *Cursed be the deceiver that offers to God a corrupt or maimed thing.* And thus of the first particular, to shew how this sin of quenching the spirit, doth hinder your work in respect of the perfection of it.

Sect.

SECT. II.

2. It hinders your work in respect of the acceptance of it. And this doth necessarily follow upon the former; your works being not perfect, God will not accept them. Therefore *Christ* bids the *Angel* of the *Church of Ephesus* repent, because he had not found his works perfect before God. God will not accept of flesh instead of spirit. *They that are in the flesh cannot please God.* And works of the flesh are an abomination to him. But all your works, if they be not the works of the spirit, are (as you have heard) works of the flesh, and therefore must needs be an abomination to God. God is a Spirit, and seeketh for such to worship him, as worship him in Spirit and in Truth. If not in spirit, not in truth, your worship is but counterfeit, therefore he will not accept it. *We put no confidence therefore in the flesh*, saith *Paul*, but *worship God in the Spirit.* *Phil. 3. 3.* Many persons put great confidence in their Duties, not considering they are but flesh, and so, that in being confident of them, they do but put confidence in the flesh, which is vain confidence. We have no ground to put confidence in that which God will not accept; but he will not accept of flesh, therefore not of those Duties that are not spiritual, in which the fire of the spirit is quenched. God would not accept of any

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fire but that which came down from Heaven, *Nadab* and *Abihu* were punished for offering *strange fire*. God will not accept of any fire but the fire of the spirit, all other fire is strange fire; if that therefore be quenched, then though we do never so much, God doth not regard it, nay he loaths and abhorres it. The *Apostle Heb. 9. 14.* distinguisheth betwixt *dead works*, and the *service of the living God*. Dead works are not the service of the living God. Now your works without the spirit, are dead works. The Spirit is the only principle of life, both in persons and actions. Persons without the spirit are dead, and so are actions. You know an Engine doth work as well as a living Creature, and doth a great deal of work; but there's a great difference betwixt their work, and the work of living Creatures, that work from an inward principle. So many Professors do a great deal of work, but they are acted by plummets, and external weights, and therefore their works are dead works. The works of an Engine are dead works, only the works of living Creatures are living works.

S E C T. 12.

Oh then consider of this. If God will render to every one according to his works, what will become of thee, whose works are onely works of the flesh, and consequently dead works, as
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being destitute of the Spirit? All your actions are seed: If you sow not to the Spirit, you sow to the flesh, and what then wil your crop be? nothing but destruction. O consider of this, every action of yours is either an action of the flesh or of the spirit. This should startle us all. Look to your seed, what seed you sow; take heed you do not sow *from*, and *to* the flesh. As your Seed is, such will your Harvest be. It is folly to think you may sow to the flesh, and yet reap life eternal. God will say to some that pray, and prophesie, &c. *Depart, I know you not, you are workers of iniquity. The Flesh worketh not the Righteousness of God.* Therefore, whoever works from the flesh, he is *a worker of iniquity*. Is not God a spirit? and were it not a contradiction to the being of God, for him to accept of a service that is not like himself? There is nothing of God in the flesh, nothing of God in sin: And should God accept of that, in which there is nothing of God? It may be thou canst hear this without any regret of Conscience now, but when Conscience comes to be awakened, how wilt thou be able to bear it, that God doth not accept of thy works? How full of indignation and trouble was *Cain*, and those in *Isa. 58.* because God did not accept of their works? This will fill thee with indignation and anguish, when thou comest to take notice of it. If thou

findest that God doth not accept of thy works now, how dost thou think he will do it at the last? canst thou think he will accept of them when thou comest to dye, and to bee judged?

S E C T. 13.

Quest. But how shall I know that God doth not accept of my works?

Ans. 1. It may be they are not pleasing to thy own Conscience, but thy Conscience condemns thee for them. And if thy Conscience condemns thee for them, much more doth God. God is greater, and more exact than thy Conscience. If what thou doest will not pass in the Court of Conscience here below, much lesse will it pass, when there is a review in the higher Court above. Art thou one that couldst never satisfie thy Conscience to this day, but thy Conscience ever and anon cryeth out; O thou Hypocrite! thou deceitful Worker? Oh what cause hast thou then to fear and tremble?

2. It may be what thou dost, doth not satisfie Saints. It is *not accepted of the Saints*, but they have jealousies and fears of thee, and do very much suspect thee; nay they do not only suspect thee, but on good grounds, on visible evidences, condemn thee. They see thy duties are not perfect before men, much less are they perfect before God. I have read the story of one, who being led forth to Execution, met by
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the way a great person that had Apostatized; but the poor man would not look upon him; and that was the means of his recovery. He thought, If such an one will not look upon me, how will God?

3. It may be, what thou dost will not satisfy the men of the world. They find thou comest short of them, whereas thou shouldst do some singular thing. Even carnal men are ashamed of what thou dost. And if it be so evil, as not to please them, how can it please God? See *Mal. 1. 8. Offer it now unto the Governour: will he be pleased with thee, and accept thy person, saith the Lord of Hosts?* In these cases it appears God doth not accept of thy Works.

SECT. 14.

Now then to conclude; If God doth not accept of thy *work*, how canst thou think he doth accept of thy *person*? what comfort then canst thou take in any of thy enjoyments? *Solomon* saith, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works.* That's matter of joy indeed, because the acceptance of the work is an evidence of the acceptance of the person. But one may say to thee, as God to the Prophet; *Eat thy bread with quaking, and drink thy wine with astonishment*, for God doth not accept of thy works. *Let his Prayer become sin*, was a dreadful

ful imprecation of Judgement upon *Judas*, and this Judgement is on thee. Every thing thou dost, is an abomination unto God. God will not *take an Offering at thy hands*. And what then will become of thee? *Manoah's Wife* argued, that if the Lord were pleased to kill them, he would not have received a burnt offering at their hands: but thou maist argue the quite contrary, that therefore 'tis to be feared he will kill thee, because hee doth not accept an offering at thy hands. Thou art another *Saul*, whither wilt thou go but to the Devil? God will not own nor receive thee. Thou seekest him in several Duties, but the Scripture tells thee, (and that is as sure as if thou wert told by a voice from Heaven) God accepts thee not. This argues thy Hypocrisie. *David* argued that he *regarded not Iniquity in his heart*, because God heard him; but thou must make the contrary conclusion from the contrary premises; God doth not hear thee, therefore thou regardest iniquity in thy heart, and therefore art an Hypocrite: See then what an evil thing this is.

S E C T. 15.

And for a close, take notice of this. Some have so quenched the Spirit, that God hath accepted of nothing to this day; they have opposed the work of the Spirit in order to Conversion to this day, and so have been working
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out their own damnation to this day. It is high time for such to awake : their damnation is nearer, than when they first had any convictions. Others have the spirit, but have quench it, and then all they do at that time is hindred, both as to its perfection and acceptance. Oh beg of God that hee would give you faith to believe these things, that as you hate this evil effect, so you may hate the evil cause thereof.

C H A P. XI.

The eighth effect of Quenching the Spirit. It hinders mens suffering. This proved by that exhortation of Paul to Timothy, 2 Tim. I. 6, 7, 8. The Argument the Apostle there makes use of, declared. The inference from it, applauded. If the spirit bee quenched, either men will suffer nothing at all, or nothing as they ought to do, when God calls them to it. They will not suffer from a right principle. When the spirit is quenched, there is no right principle. They cannot suffer in a right manner. There will bee no perseverance in suffering to the end. The evil of quenching the spirit in this respect. An Objection answered. Not only nature, but grace too, teacheth to avoid suffering, when God doth not call unto it. When God calls unto it, it is not from

grace that men decline it. Two cases wherein God calls unto suffering, mentioned. When men cannot endure to suffer when God calls unto it, what it argues. What conclusions it occasions wicked men to make. What suffering men make themselves liable to, by avoiding suffering. The evil of suffering from a false principle. The evil of not suffering in a right manner. The evil of not persevering in suffering, and holding out to the end.

S E C T. I.

8. **I**T hinders your suffering. You have a notable Scripture for this, in 2 Tim. I. 6, 7, 8. Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands. For God hath not given us the spirit of fear, but of power, of love, and of a sound minde. Be not thou therefore ashamed of the testimony of our Lord, nor of mee his prisoner, but bee thou partaker of the afflictions of the Gospel, according to the power of God. In the 6. vers. the Apostle exhorts Timothy to stir up the gift that was in him; viz. as coals of fire are, by fanning and blowing them into a flame (for so the word properly signifies) q.d. do not suffer the fire of the spirit to go out; I do admonish thee to excite, increase, and foment this light and fire of the gift of the holy Ghost in thee, that thou keep

it continually burning and flaming in thy breast. Then in the next verse he presseth it by an argument, drawn from the nature of the spirit he had received. *For we have not received* (saith he) *the spirit of fear, but, &c.* Where he shews,

1. Negatively, what it is not: not a spirit of fear. *We have not received a spirit of fear*, no, that is not received (except when it is penally inflicted) it is natural to us. The spirit we are *born with*, is a fearful, timorous spirit; by reason whereof, men are afraid to adventure in the waies of God, fearing man more than God. But the spirit we are *new-born with*, is not such a spirit. *We have not received a spirit of fear.* Then he shews,

2. Affirmatively, what it is.

1. A *spirit of power*; i. e. a magnanimous and courageous spirit, a bold and venturous spirit, ready to undertake any service, though never so difficult, and ready to undergo any suffering, though never so dangerous, for the glory of God, and the good of his Church, when he calls unto it.

2. A *spirit of love*, which casteth out all base fear, *1 Job. 4. 18.* and is strong as death, *Cant. 8. 6.* and hath a constraining power in it. *2 Cor. 5. 14.*

3. A *spirit of a sound minde*, viz. by which the spirit restoreth a troubled soul to tranquillity,

ty, and drives away such turbulent passions, as fear is.

Lo here (saith the *Apostle*) what a spirit thou hast received; see what a spirit it is if thou quench it not. 'Tis not a spirit of *fear*, but of *love, &c.* 'tis a spirit that will enable thee to endure any thing, to suffer any thing, if thou wilt but stir it up. It is a spirit of courage. And indeed it is a spirit of courage only when it is *stirred up*, therefore he bids him *stir it up*. Then

3. From hence in the next verse hee infers, that he should not be ashamed of the Gospel, (which he calls there the testimony of Christ) nor of his bonds, but be partaker of the afflictions of it. *Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner*, q. d. It would be foul shame, if thou shouldest be ashamed of the Gospel, or of me that suffer for it: Why, consider, it is thy duty to suffer for it thyself. *Be thou partaker, &c.*

And now I have told thee what a spirit thou hast received, if so be thou wilt make use of it, *stirring it up*, and keeping it in its full vigour and activity. It is not a spirit of *fear*, but a spirit of *power*, i. e. courage, and of love, that will make one willing to suffer any thing, and of a *sound minde*, that, as a sound body can endure changes, heats and cold, &c. Such a spirit thou hast received, and it will enable thee to endure
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any thing, if it bee not quenched; therefore *stir it up*, keep the fire of it continually burning and flaming in thee, and then never fear. I have shewn thee thy duty, and I have also shewn thee the means, therefore stir up thy self, *stir up the gift that is in thee*, do not let it go out, nor be smothered up through carnal fear.

S E C T. 2.

Hereby *Paul* plainly declares (you see) that if *Timothy* kept the fire flaming in his breast, hee would thereby bee enabled to suffer any thing, he would be so far from being ashamed of *Paul*, because he suffered for the Gospel, that hee would bee ready to partake with him in his sufferings. But if he let it go out, if he suffered this fire to bee extinguished in him, then hee would bee able to suffer nothing, but be ashamed of those that did, and shrink from them. So you, Beloved, if you do not quench the spirit, you will bee able to suffer any thing. For the spirit you have received, is not a *spirit of fear*, but of *power*, &c. if you do not quench it. But if you quench it, then a spirit of fear prevails presently, and instead of a spirit of love, a spirit of enmity against the Cross of Christ; and instead of a spirit of a sound minde, a spirit of a sick, weak, crazy, and distempered minde prevails; so that either you will suffer nothing at all, or nothing as you ought to do, when God calls you to it.

Sect.

SECT. 3.

First, You will not suffer at all, but chuse sin rather than suffering. As *Elihu* tells *Job*, he had done. *Job* 36. 21.

1. Then you will begin to consult with flesh and blood, you will bee studying distinctions, to distinguish your selves out of duty, to avoid the suffering that attends it.

2. Then you will begin to see an excellency in the World, and to think what an happiness you have in your worldly enjoyments.

3. Then you'll be projecting how to shift for your selves, how to build your nest, and trim your Cabin, not considering the whole ship is ready to be drowned.

4. Then you will begin to lay aside all thoughts of suffering: Eat, drink, buy, and sell, marry, and give in marriage, as if no suffering were towards at all. Mark, as it was in the daies of *Noah*, so, &c. *Luk.* 17. 26, 27.

5. Then you'll begin to think of making a shift well enough without ordinances, if so bee you can but escape suffering.

6. Then you'll begin to bee full of prejudice against those that stand to their principles, and look sour upon them, and be shy of them.

7. Then when any thoughts of your duty come to your minde, you will think only of difficulties, and impossibilities, that you cannot overcome,

come, if they cannot bee avoided, to take you off from it.

SECT. 4.

See this in the *Spies*, and the *Israelites* that hearkened to them. As for the *Spies*, that had not that *other spirit* of the other two, *Caleb* and *Joshuah*, whereby to be able to follow God fully, in difficulties and dangers; when they had been to search the Land of *Canaan*, and saw the walled Towns, and warlike People, the Sons of *Anak* that were there, they were so terrified, that when they came back again to their own people, they told them, there were so many difficulties and dangers, that 'twas but in vain for them to think of ever getting the Land of *Canaan* in possession. *Numb.* 13. 32, 33. whereupon the unbelieving people cry out for Captains to lead them back again into *Egypt*, *Moses* must be their leader no longer, *Caleb* and *Joshuah* must be rejected, 'twas in vain to hearken to them; Let's go back to *Egypt* (say they) and serve *Pharoah* again. And wherefore was all this, but to avoid those difficulties they feared? &c. Wherefore (say they) hath the Lord brought us into this Land, to fall by the Sword? that our wives and our children should be a prey? were it not better for us to return into *Egypt*, *Numb.* 14. 2. and whence was this, but from their quenching of the spirit? When

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Christ was betrayed, and apprehended, 'tis said, *Then all the Disciples forsook him and fled, Mat. 26. 56.* So when *Paul* was arraigned before *Caesar*, *At my first answer* (saith he) *no man stood with me, but all men forsook me, 2 Tim. 4. 16.* Possibly some of these had the Spirit *habitually*, but they had quench'd the *act* of the Spirit; as *Peter* once, who at last had courage to dye for *Christ*.

S E C T. 5.

It's possible for one that has not quench'd the *habit* of the Spirit, yet if hee quench the *act* of the Spirit, to decline affliction sinfully for a time; and if so, it's much more possible for one that has quench'd the very *Habit*, that is *twice dead*; affliction will pluck him up by the roots. Naturally men are Enemies to the *Cross of Christ*, and the reason is, because naturally they love earthly things; because they love their honours, and pleasures, and profits, with which the *Cross of Christ* is inconsistent. As the *Apostle* observes of some he mentions, *Phil. 3. 18, 19.* Now this *Earthy minde* is not, nor can be destroyed without the Spirit. *They that are after the flesh, do minde the things of the flesh. Rom. 8. 5.* and therefore notwithstanding such may make a profession in fair weather, while the World smiles upon Religion; yet when the stormes arise, usually they will make
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some sinful shift or other, to save themselves, let what will become of them hereafter, whether to Heaven, or to Hell, what care they? So they may make a shift for the present, and scape well in this world. Thus you see that quenching of the Spirit hinders, so that you will not be like to suffer at all. But

SECT. 6.

2. Suppose it do not, but you will make an adventure, yet you will not suffer as you ought. For

1. If you adventure upon suffering, and the Spirit be quenched in you, then though you suffer, yet it cannot be from a right principle. A Protestant meerely upon dogmatical Faith, or belief of his Tenents and Principles, may chuse rather to dye than recant them, and yet this is not from a right Principle. There may be many reasons and motives that may carry forth such to suffer in times of suffering; but whatever they be, they cannot be from a right spirit. Therefore it is impossible for any such to suffer from a right principle: For where there is no right principle to carry a man forth to suffer, how is it possible he should suffer from a right Principle? But where the Spirit is quenched, there is no right Principle; and therefore, such an one, as in all he *acts*, all the Duties he performs, must needs act from a wrong principle,

so in all that he *suffers*: as from pride, vain-glory, stoutness of spirit; that rather overcome than yeild; or else to avoid greater sufferings, like the *Gibeonites*, that were content to suffer as Slaves, because they would not suffer as Conquered Enemies. Thus you see it cannot bee from a right Principle.

SECT. 7.

2. It cannot be in a right manner. If not *from* Grace, then not *with* Grace, if not from a right spirit, then not with it.

3. Not with that willingness. The spirit is willing indeed, but the flesh is weak. There will be a *drawing back to Perdition*.

2. Not with that meekness and patience. You will not be as *sheep, dumb before the shearers*, but there will be loud out-cries, murmuring and complaining, struggling and striving, and great turbulency of spirit discovered.

3. Not with that faith and confidence. There may be presumption or carnal confidence, but no Faith: there will be doubts and despondencies of Spirit.

4. Not with that joy and gladness. Oh *Christ* requires that Disciples should *count it all joy*, *Jam. 1. 2.* and even *leap for joy*, *Mat. 5. 12.* but if the spirit be quenched, there will be nothing but sadness, and fullness. So that it will not be in a right manner.

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S E C T. 8.

3. There will be no perseverance, no enduring to the end. Either you will take some sinful course to free your selves, as the *stony-ground-Professors*, *Mat. 13. 21. When the Sun arose, and began to scorch, &c.* The Cross is very irksome and tedious, and *the flesh is weak* and fainting; and therefore, as it is unwilling to come under, so to abide under it. 'Tis the *spirit of a man* that sustains his infirmity: but if the spirit be quenched, what can he bear? he will quickly be wearied, and faint in his minde. Thus you see another effect of quenching the spirit; That it hinders your suffering.

S E C T. 9.

Now Consider the evil of it. Oh Consider.

1. Is it not evil that thou canst not suffer? and is not quenching of the Spirit in this respect evil, that it hinders thee from suffering? Evil? thou wilt say; why, it is rather good. Is it not good to be kept from suffering in evil times? What evil is there in it then? For doth not Nature it self teach us to avoid suffering? Who would be willing to suffer if he could avoid it?

Ans. True, not onely *Nature*, but *Grace* too teacheth it, when God doth not call to suffer: but when God calls to it, 'Tis not from *Grace* that thou art hindered. 'Tis from *Nature* sure, but 'tis from *corrupt Nature*. The voice of *Grace*

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is, *whether by life or by death*, no matter, so that *Christ may be magnified*, Phil. 1. *Father if it be possible let this cup pass*, is the voice of *Nature*; nevertheless, *not my will, but thine be done*, that's the voice of *Grace*. *Grace* teacheth to obey *God* in suffering, as well as in doing. *Thy will be done*, includes suffering, as well as doing.

S E C T. 10.

Oh Consider then, As there is rebellion in declining *active obedience*, in not doing the Will of *Gods Precepts*, so there is rebellion likewise in declining *passive obedience*, in not suffering the Will of his Providence. There's a necessity that we yeild to the *Cross*, as well as the *Yok*, when *God* calls us to it.

S E C T. 11.

But when is it (thou wilt say) that *God* calls me to take up the *Cross*?

Answer, Why then it is, when thou canst no longer avoid suffering, but thou must needs sin. When the case is such, that either *suffering*, or *sinning* must be chosen, then &c. As

1. In case any thing be required that *God* hath forbidden. As *Dan.* 3. 4, 5. So *Dan.* 6. 10.

2. In case any thing be forbidden that *God* hath required. As *Acts* 5. 28. In these cases; there must be neither *Is*s, nor *And*s, nor *But*s, there must be no distinctions, no shiftings, no windings,

windings; nor turnings; the case is clear, God calls, and woe be to thee, if thou follow not the Lamb where-ever he goes.

SECT. 12.

And therefore what a vile wretch art thou that by quenching the Spirit hast brought thy self to this pass, that thou canst not endure to suffer when God calls thee to it? See, what doth this argue? Doth it not argue want of Love? doth it not argue want of love to *Christ*? and to the truth of *Christ*? Doth it not argue want of Faith? want of Confidence? that thou darest not venture thy self in Gods Way, upon Gods Word? Doth not this argue want of Fear? and is not that scandalous? Doth it not open the mouths of Adversaries? doth it not occasion wicked men to make many ignominious conclusions? doth it not make them say, that Christians are but as other men, that the grace they boast of, hath no strength in it? That that cause is bad that's not worth the owning, when one is like to suffer any disgrace or trouble for it? that that God is not worthy to be served, that is not worthy to be trusted? Does it not make them say thou art a very Hypocrite? Nay, dost not thou thy self condemn it in others as an evidence of Hypocrisie and unsoundness? Oh the Spirit of Glory rests upon some, but the Spirit of shame upon thee. Thou hast

consulted shame to thy self, to thy House, thy Name, thy Profession, and All. *On their part God is glorified*, but on thy part he is greatly dishonoured. One can suffer for a filthy *Queen*, but thou canst not suffer for *Christ*. Thou canst suffer for a *Lust*, but not for *Christ*: Do'st profess thou hast hope to be saved by *Christ*: that *Christ* dyed for thee, and yet canst not endure to suffer the least inconvenience for him; but art an Enemy to the *Cross* of *Christ*, art offended in him; hee is a *Rock of offence*, a *Stone of stumbling* to thee. To others hee is precious, they count all but dross and dung for him, but to thee he is a *Rock of offence*. Thou hopest *Christ* will appear for thee, and plead thy cause, and yet thou darest not appear for him; hopest he will not be ashamed of thee, when he cometh in the glory of his Father, and with the holy Angels, and yet thou art ashamed of him, and of his Words, before an *Adulterous and sinful Generation*, Mark 8. 38. Professeth to believe he was Crucified for thee, and yet is Crucified by thee; thou Crucifiest him again the second time, and puttest him to open shame. See thy vileness then, what a Wretch thou art.

S E C T. 13.

Besides, see what suffering thou makest thy self liable to, by thy avoiding of suffering. Thou wilt not suffer for *Christ*, but thou

thou shalt suffer from Christ. It may be here in this life, *for he that will save his life shall lose it*, Mat. 16. 25. So he that will save his credit, estate, &c. God will make thee suffer one way or other, whether thou wilt or no. *Jonah* would fly from *Ninevah*, but falls into the Whales belly. *Denton* in *Q. Maries* daies, would not burn at the stake, but was burnt in his own house. However, if thou escape here, yet canst thou think thou shalt escape hereafter? No, by declining to fall into the hands of men, thou fallest into the hands of the living God. See therefore what an evil this is, that thou canst not suffer, and what an evil thy quenching of the spirit is, that is the cause of it. Remember what *Spira* said. *Treatise of Self-denial*, pag. 204, &c.— Again,

SECT. 14.

2. Suppose thou suffer, is it not evil that thou should'st suffer, as thou must needs do, if thou quench the spirit? Is it not evil that thou should'st not suffer as thou oughtest?

1. Is it not evil that thou sufferest from a false principle? To suffer when God calls thee to it, from a false principle, is all one as if thou didst not suffer at all; as thou findest *1 Cor. 13. 2, 3.* 'Tis not the bare suffering such and such evils in the cause of God, but thy suffering them from a suffering disposition, out of faith, and

love, the love of Christ constraining us, else thou mayest go to hell, not only *after* thy sufferings, but *for* thy sufferings. As in active obedience, 'tis not the bare performance of such and such duties that are commanded, for the matter of them, but from a right principle of obedience, as 1 *Cor.* 13. 3, &c. so *Mat.* 7. 22. Why just so it is in passive obedience. 'Tis not to resolve to suffer such and such things, but it must be from a right principle. Else though a man give his body to be burned at a stake for the truth, hee may be burned in hell afterwards, for want of truth and sincerity. And oh! how fearful is this! not only to suffer *for* Christ, but *from* Christ! to bee cast away by Christ, for casting himself away for Christ! yet so it is in this case.

SECT. 15.

2. Suppose thou sufferest, is it not evil thou should'st suffer in such a manner? that thou shouldst suffer so awkwardly, and untowardly? so unchristianly as thou dost? Why, where's thy joy? thy patience? thy meekness? &c. those are all gone, because thou hast quenched the spirit. Where's the spirit of glory then resting upon thee? Who takes notice of such sufferings to applaud and commend them? Do not persons begin to suspect thee, because they see not the same spirit, carrying thee on in a way
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of passive, as well as active obedience? To what purpose is it to suffer in this manner? is it not worse than if thou didst not suffer at all? dost thou not then do more hurt than good? &c.

SECT. 16.

Lastly, Suppose thou sufferest, is it not evil, not to persevere in suffering? As all a mans former works are in vain, if hee give over at last, Ezek. 18. 24. so all a mans former sufferings, Gal. 3. 4. *Have yee suffered so many things in vain?* Oh consider, hast thou suffered so many things in vain, if it be yet in vain.

CHAP. XII.

The ninth Effect of Quenching the Spirit, It hinders mens communion, that communion they might otherwise have with the Father, Son, and Holy Ghost. When God knocks at the door, by the motions of his spirit, if men would open to him, he would sup with them, and they should sup with him. When they will not open to him the spirit withdraws. What communion with God is. What communion with God is had, when the spirit is not quenched. No communion to be had, when the spirit is quenched. No communion then in Providences. None in comforts and blessings which one enjoys, none in crosses and afflictions

which one suffers. No communion then in Ordinances. The sweetest and fullest communion that Saints have on this side heaven, is that which they have in Ordinances. This lost by quenching of the spirit. Two sorts of persons that this speaks to. The sad condition of such, as by reason of their quenching of the spirit, never had communion with God to this day. The sad condition of such as have had it, but have lost it again by their quenching of the spirit. To be excommunicated from the Church, dreadful. To be excommunicated from God, much more dreadful. When communion with God is lost, all is nothing that one enjoys, though it be never so much.

SECT. I.

9. **I**T hinders your communion; that sweet communion and fellowship that you might have with the Father, Son, and Holy Ghost. That there is such a communion and fellowship to be had with God, St. John testifies, 1 John 1. 1, 2, 3. That which we have seen and heard; declare we unto you, that you also may have fellowship with us; and truly our Fellowship is with the Father, and with his Son Jesus Christ. And Paul, 2 Cor. 13. 14. The communion of the Holy Ghost bee with you. Oh God never comes to the door of your hearts, knocking by the motions

ons of his spirit there, but if you would open to him, you should be sure of a gracious communion with him. *Rev. 3. 20. Behold, I stand at the door and knock! if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.* Hee would sup with you, and you should sup with him.

1. He would sup with you; he would accept of your graces and duties. He would *gather his Mirrhe with his Spice: eat his hony-comb with his hony, and drink his wine with his milk*; Hee would take such fare as he findes, *accept according to what a man hath and not according to what he hath not*, if there be first a willing minde, closing with the motions of his spirit, *2 Cor. 8. 12.* Thus he would sup with you.

2. You should sup with him; you should receive of his blessings and favours. Hee would make you a *Feast, a Feast of Fat things, a Feast of Wine on the lees, of fat things full of marrow, of Wine on the lees, well refined, Isa. 25. 6.* And he would say, *Eat O Friends, drink, yea, drink abundantly, O Beloved, Cant. 5. 1. Open thy mouth wide, and I will fill it, Psal. 81. 10.* Thus if you would open (when hee knocks) you should sup with him. But when, as *Cant. 5. 3.* thou wilt not open; though thou know'st it is the voice of thy Beloved that knocketh, saying, *Open to me my Sister, my Love, my Dove, my Unde-*
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filled, for my head is filled with dew, and my locks
 with the drops of the night; yet thou sayest, I
 have put off my coat, how shall I put it on? I have
 washed my feet, how shall I defile them? Then the
 spirit withdraws himself and is gone: Thou
 seekest, but canst not finde him, callest him,
 but he gives thee no answer, will have no com-
 munion with thee any longer. Thou wouldest
 have communion with him; but hee will have
 none with thee, and therefore though thou
 seekest, yet thou shalt not finde him. He hides
 himself purposely from thee, that thou maiest
 not finde him in this case. For now thou walk-
 est in darkness, and hast Fellowship with un-
 fruitful works of darkness, and therefore canst
 have no Fellowship with God. The spirit
 comes, and finding thee brought to bed of thy
 lust (in the hour of darkness, the night of temp-
 tation) would have thee rise, and come out of
 thy sin. *Awake thou that sleepest, arise from the
 dead, and Christ shall give thee light*, Ephe. 5.
 14. But thou hast put off thy coat, &c. thou
 findest some ease, and carnal contentment in thy
 condition, and therefore canst not arise; there-
 fore thou hast no communion with Christ. It
 may be thou thinkest thou hast Fellowship with
 him; but if any man walk in darkness, and saith,
 he hath Fellowship with God, he lies, and the truth
 is not in him, 1 John 1.6. *What communion hath
 light*

light with darkness? righteousness with unrighteousness? Christ with Belial? 2 Cor. 6. 14. You cannot have Fellowship at the Table of the Lord, and the Table of Devils. 1 Cor. 10. 21.

S E C T. 2.

Communion, is the mutual enjoyment that God and Saints have one of another: 'tis an all-ternal and mutual embracement of each other: 'tis the spirit descending, and the heart with the spirit ascending, as the *Angels* on *Jacobs* Ladder. Saints have communion with God, when he makes familiar discoveries of himself unto them, makes something of his minde and will, and love and favour *common* to them, and that in a way of intimacy and familiarity: When he shews them his glory, and makes his goodness pass before them, when he falls upon their necks and kisses them with the kisses of his lips; when his left hand is underneath them, and his right hand embraceth them, and in the mean while he manifest himself unto them, opening not so much his *hand* (for so hee doth where there is no communion) but even his *heart* unto them.

S E C T. 3.

God is not reserved, but open-hearted to his people, and hee makes them reciprocate with himself; he draws, and the soul runs after him, hee prepares the heart, and then the Spouse cannot be silent. In communion God opens

opens his treasury, and enricheth the soul; and his banquetting house, and feasts the soul; and his banner over it is love. God doth, as it were, give away himself, and make a common doal, and distribution of his choicest favours and blessings among his people. And as he opens his heart to them, so they open their hearts to him. The *Spouse, Cant. 1. 12.* speaks of this, *While the King (saith she) sitteth at his table, my spikeward sendeth forth the smell thereof.* Christ joy-ned himself to those two men that walked to *Emmanuel*, and as they walked, he warmed their hearts, in so much that they said afterwards, reflecting upon it, *Did not our hearts burn within us, &c. Luk. 24. 32.* The Scriptures have fire in them, which being kindled and applied by the spirit, will enflame the coldest affections. Oh the sweet enjoyments that a soul hath, that hath communion with God! What floods and high tides of spiritual raptures and ravishments, doth it sometimes finde in it self! how doth such a soul go out, yea, beyond it self! how doth *the love of Christ constrain it*, *2 Cor. 5. 13.* not against the will, but with it, so as to make it willing, yea, resolved, yea, resolute, and that with unspeakable delight and satisfaction (in reflection upon it) against all manner of dissuasions and discouragements whatsoever! Thus it is when the spirit is not quenched,

quenched, but cherished. And this is the consequent and effect of *living and walking in the spirit*, whereof the *Apostle* speaks, *Gal. 5. 25.* But when the spirit is quenched, so that either thou dost not live in the spirit, or walk in the spirit, but *walkest after the flesh, and not after the spirit*, *Rom. 8. 1.* then it is otherwise: then thou hast no communion nor fellowship with God, if thou sayest thou hast, thou lyest, and the truth is not in thee, *1 John 1. 6.*

SECT. 4.

I. Thou hast no communion in his Providences, neither Providences of Comforts or Crosses.

I. Not in *Providences of Comforts*, not in the blessings and comforts thou dost enjoy. Oh there is that in outward enjoyments, that Saints taste, when they have Communion with God, that is better than the things themselves. Oh what stories, will they tell of the goodness of God in such and such things, that thou hast no experience of? Thou hast the things, the same things (it may be) that they have, but thou hast not the same thing, the *one thing necessary.* As a man may do the same things, and yet there is one thing lacking, which the Saints do (as *Christ* told the *Young-man*) which no natural man doth in any thing he doth; so a man may enjoy the same blessings, and yet there may
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be one blessing wanting, which the Saints enjoy in all the blessings they have, and that is communion and fellowship with God, which makes blessings to be blessings indeed, without which they would be but curses to them. Oh the *circumstances* of mercy and goodness, that they can tell of! Thou hast the same things, but not the same goodness and loving kindness along with them. God gives thee *single* blessings, whereas they have *double*; they receive *double at his hands*, not onely *nether*, but *upper springs*, not onely left-hand blessings, but right-hand blessings too. God deals with thee as a servant, but with them as Sons: God deals with thee as a Servant, but with them as Friends, with them as his Wife. There's a great difference in this. A Servant waits upon his Master, eats of the remainders that are left, but the other eats at his own Table with him; and they eat the fat, and drink the sweet, they have the choicest bits. He takes them to be his Companions with him, they are his Familiars, his intimates, that share with him in all his enjoyments; they are the *men of his bread*, the *men of his peace*, such as have communion with him in every thing he doth and doth enjoy, so far as they are capable of communicating with him in it. But thou art set at a distance, with the Dogs of the Flock; thou eatest alone, the Master is not with

with thee, the King doth not sit at the Table where thou art; 'tis not the *Lords Table*, but the *Table of Devils*, the Table of Drunkards, of Swearers, of unclean Wretches, &c. Thus thou hast no communion in the good things thou hast, they are not good for thee, but for thy hurt.

SECT. 5.

2. Not in *Providences of Crosses*, not in the Crosses and Afflictions thou dost suffer. No Communion of strength, peace, joy, and comfort; God doth not so much as look upon thee, nor speak unto thee; whereas he is with them continually, sympathizing with them, and ministering to them. *When thou goest thorow the fire, and thorow the water, I will be with thee,* saith he, *Isa. 43. 2.* Oh the Saints have sweet Communion with God in their greatest sufferings. Those that are led by the Spirit (as *Christ*) into the Wilderness, they have the communion of the Spirit in the Wilderness; the wicked one comes, but findes nothing in them, they quench all his fiery Darts, because they have not quenched the Spirit. They have the Assistances and Consolations of the Spirit, *I will allure her into the Wilderness, and speak comfortably to her,* *Hos. 2. 14.* speak unto her heart; So 'tis when men follow the Motions of the Spirit, leading them into a suffering Condition. But when thou
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hast quenched the Spirit, thou sufferest, and hast nothing of God in thy sufferings, God *brings thee into the Furnace, and there leaves thee.* Ezek. 22. 20. *I will leave thee there,* there suffer if thou wilt, saith God. Thou cryest it may be, but God takes no notice; the *Philistines* are upon thee (as upon *Saul*) and God is departed from thee. *When I called* saith God, *Turn yee,* and *I will pour out my spirit unto you,* ye would not, therefore, &c. Prov. 1. 24, 25. Thus when the Spirit is quenched, there's no communion in Providences; neither Providences of Comforts, or Crosses.

S E C T. 6.

2. No communion with him in *Ordinances*. And this is worse than not to have communion with him in Providences. The sweetest and fullest communion that Saints have on this side Heaven, is that which they have in Ordinances. There God meets with them and blesteth them, walks up and down in the midst of them, is nigh unto them in all they call upon him for; makes himself known, and manifests himself unto them; shews them his face, suffers them to take hold of him, and to stay him in the galleries, and wrestle with him, and not to let him go until he bless them. But 'tis otherwise with thee, God stands at a distance from thee, takes no notice of thee, or if he doth, 'tis not
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in a way of communion and fellowship with him. But as *Joseph* (before he made himself known to his Brethren) he speaks by an Interpreter ; but to others he speaks face to face, and causeth them to sit down with him at his table, and to eat and drink with him. Some are in *Heaven upon Earth*, as it were, for the time. Every Ordinance is a little *Mount Tabor* to them ; *Christ* carries *Peter* and *John* up thither, and is transfigured before them , but leaves thee behinde : shews them his power and his glory, as it is to be seen in his Sanctuary, whereas thou seest nothing. While others are in the Mount, lifted up to Heaven, thou art in the Valley, groveling here below upon the Earth ; they hear things which cannot bee uttered, but eye hath not seen , ear hath not heard , nor hath it entered into thy heart to conceive what great things God hath prepared for them that love him.

S E C T. 7.

When God called *Moses* up into the Mount , he commanded that the rest should be kept off , and not come near , and if a beast touch the Mount, he must be thrust thorow with a dart. So 'tis with thee. And when *Moses* comes down his face shines , his communion leaves a lustre and brightness upon his face, the spirit of glory rests upon him, which thou art not able to be-

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hold,

hold, being in darkness, and blinded by thy lusts that cast a mist before thee, and so art far from having communion with God, yea, thou hast not communion with the Saints of God.

S E C T. 8.

Why now consider, This is the effect of thy quenching the spirit. When the spirit comes it is in order to communion, that thou mightest have fellowship with God, but thou refuseth, and then the spirit refuseth too. Thou wilt none of God, and God will none of thee, but gives thee up to thy self, and thy own hearts lusts, to have fellowship with Satan, and the unfruitful works of darkness. *Psal. 81. 11, 12. But Israel would none of me, so I gave them up, &c.* So that this (you see) is an effect of quenching of the spirit.

S E C T. 9.

Now see the evil of quenching the spirit in this respect. This speaks to two sorts of persons.

1. Such as never had communion with God to this day. Oh the sweet communion thou mightest have had, but that thou hast quenched the spirit! Oh the blessed intimacy and familiarity thou might'st have had with God! How often would hee have gathered thee as an Hen gathereth her Chickens, but thou would'st not! thou might'st have been in his arms, and have
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lain in his bosome, bin under the shaddow of his wings, have walkt, and dwelt, and supt with him, but thou wouldst nor. Oh the wretched condition that thou art in! If communion with God bee our happiness, then the want of it is thy misery. And this is the effect of thy quenching the spirit, hence it is. Thou might'st have had God as familiar with thee, had as much enjoyment of God, both in Providences, and Ordinances, as others; but thou quenchest the spirit, and therefore thou art at a distance from God, and God from thee. Thou hast nothing from God, but in a common way, no peculiarities and specialities of favour, loving-kindnesses and mercies are taken away from thee. God doth not shew thee the favour that he bears unto his own people; hee is not good unto thee, as hee is wont to do unto those, that love his name. Thou art still a far off, and continuest to this day without God in the world. Oh that thou could'st see by this the evil of thy quenching of the spirit.

SECT. IO.

2. It speaks to those that have had it, but have lost it again by their quenching of the spirit. Oh how well was it once with thee! compare thy present condition with thy former, remember from whence thou art fallen. Art thou not ready to say, *Oh that I were as in the months*

past, as in the daies when God preserved me, when his candle shined upon my head, and when by his light, I walked through darkness! as I was in the daies of my youth, when the secret of God was upon my Tabernacle, when the Almighty was yet with me, &c. Job 29. 2, 3, 4, &c, Art thou not ready to say, I will go to my former Husband, for then it was better with me than now, Hos. 2. 7. Oh it is far worse with thee, that thou hast lost the communion (in some respect) than if thou hadst never had it. Thy former happiness aggravates thy present misery. God is departed from mee (saith Saul) and answers me no more, no manner of way; Oh what shall I do? what will become of mee? I am undone, and must needs perish.

SECT. II.

If it were but the loss of communion in a common way (which scarce bears the name of communion) yet it were miserable; but to loose communion in a special way, how much more miserable and wretched is it! Now the sweet influences of the spirit are withheld, God keeps at a distance, passeth by as a wayfaring man, that turns aside to tarry but a night. Before there was intimate familiarity, God dealt familiarly with thee.

1. Thou hadst the secrets of his will manifested to thee, wert guided by his counsels, there

there was a voice behinde saying, *This is the way*, when thou wert ready to turn aside, &c.

2. Thou hadst the secrets of his love, wert sustained by his comforts, and his love shed abroad in thy heart; there was a voice saying to thy soul, *I am thy salvation*.

3. Thou hadst frequent visits, God was ever and anon coming to thee, and meeting thee with a blessing.

4. Continuing abiding presence; God was near unto thee in all thou calledst upon him for, he walked with thee, and was with thee whithersoever thou wentest.

5. Didst partake of the choicest favours; God dealt not so with other persons.

I but now it is otherwise, God is a stranger to thee, and thou to him; God takes away loving-kindnesses and mercies from thee, hast little more, then what is given to the worst, for the time. And this is the effect of thy quenching of the spirit; hence it is, because thou slightest the motions of the spirit. And is not this evil then?

SECT. 12.

Do but consider what 'tis to loose communion with the Saints; to be *excommunicated* from the Church, is dreadful: Oh but what is it to be *excommunicated* from God! to be cast out from the society of the blessed God! *Depart from me*,

will be a dreadful word at the last day; it will be as terrible, as *Go ye cursed into utter darkness*, nay, indeed it is in effect the very same. This will be dreadful at the last day; but do but consider, what it is for the present. To be left alone is miserable (woe be to him that is alone) or else to the wicked (woe is mee that I dwell in *Mefheck*, *Psal.* 120. 5.) but to be left to the Devil, to have Fellowship with Devils, oh how much more miserable is it! Why this is thy case. For if thou hast not Fellowship with God, thou hast with the Devil: When once thou art excommunicated from God, thou art given up to the Devil. Thus 'tis when excommunicated but from the Saints. *1 Cor.* 5. 5. but though the Saints cannot excommunicate thee (thou being not guilty of any open scandalous sin) yet if thou quench the spirit, God may excommunicate thee.

S E C T. 13.

How wilt thou bee able to bear this, when once thou com'st to be sensible of it? What are Houses, Lands, Buying, Selling, Health, Wealth, &c. at such a time? what was *Paradise* to *Adam*, when he had lost his Fellowship? what is all to the wife, when she hath lost communion with her husband? will it 'satisfie? will it content her? what is all the world to her? what was *Jerusalem* to *Absolem*, when he might not see

see the Kings face? Could corn and wine content *David* without the light of Gods countenance? was the Spouses bed any longer pleasant, when her Beloved had withdrawn himself? Oh what dost thou now loose! How must thy soul needs *pine away* in this condition! If the Fountain be stoppt, the Cistern must needs be dry: if the root be dried up, the branches will quickly wither. Besides, consider the fellowship with unfruitful works of darkness thou hast in the mean time, the fellowship thou hast with the Devil the Prince of darkness; the poor, low, vile, and base things thou livest upon, as the *Prodigal* that fed upon husks, when he was out of his Fathers House. And by this judge of the evil of quenching the spirit, that is the cause of it.

CHAP. XIII.

The tenth effect of Quenching the Spirit. It hinders mens Peace. It hinders mens peace with God. They are not at peace with him. Hee is not at peace with them. The evil of this. It is from quenching the spirit. Their misery in this respect. It hinders peace with themselves. The evil of this, and of quenching the spirit in this respect. This speaks to two sorts of Persons. It

hinders their peace with men. It hinders their peace with the creatures.

S E C T. I.

10. **I**T hinders your *Peace*. It loseth you much peace and comfort; it loseth you the best peace and comfort; the sweetest, the most satisfactory, and necessary peace and comfort. The peace of God, that peace of God that passeth all understanding, that should keep and *garison* your hearts and mindes, through *Jesus Christ*. Phil. 4. 7. *To be spiritually minded*, i. e. to exercise the graces, and follow the motions of the spirit, this (saith the Apostle) is *life and peace*; Rom. 8. 6. On the contrary, to suffer the gifts and graces of the spirit to lye idle, in cold and unactive habits, and to neglect the motions of the spirit, which (as you have heard) are waies whereby the Spirit is quenched, this is death and trouble.

S E C T. 2.

Oh if you would follow God fully, and not quench the Spirit, then you should bee full of joy, of joy unspeakable and full of glory; you should enjoy a *perpetual Sabbath*, a *continual Jubilee*. Great peace have they that love thy **L**aw, and nothing shall offend them, saith the *Psalmist*, Psal. 119. 165. And, this is love that we keep his **C**ommandements, and his **C**omman-

mandements are not grievous, saith the *Aposle*,
 1 John 5. 3. *Mercy and truth are met together,*
righteousness and peace have kissed each other.
 Such a friendly salutation, such a welcome em-
 bracement is there, when ever they meet to-
 gether. *Psal. 35. 10.* Therefore, saith God, *O*
that thou hadst hearkened to my commandments
(and so not quencht the spirit) then had thy peace
been as a river, and thy righteousness as the waves
of the Sea, Isa. 48. 18. Thus it would be if you
 did not quench the Spirit: but when you have
 quencht the Spirit, then *for peace you have great*
bitterness, Isa. 38. 17. Therefore saith Christ, *Oh*
that thou hadst known, even thou in this thy day, the
things that belong unto thy peace! but now they
are hid from thine eye., Luk. 19. 42. There is no
 peace, saith the Lord, to the wicked. Isa. 48.
 22. *The way of peace they know not, and there is*
no judgement in their goings: they have made
them crooked paths; whosoever goeth therein shall not
know peace, Isaiah 59. 8. Thus you see that
 quenching of the spirit hinders your peace. And
 it hinders,

1. Your peace with God.
2. Your peace with your selves.
3. Your peace with men. And
4. Your peace with the creatures.

S E C T. 3.

1. Your peace with God. So that as you
 are

are not at peace with him, so hee is not at peace with you. That you are not at peace with him, is evident when you quench the Spirit, for it argues your disobeying and striving against the spirit, and therefore he is not at peace with you. *They rebelled and vexed his holy Spirit, therefore he was turned to be their enemy, and fought against them.* Isa. 63. 10. For this cause God turns to be your enemy, and fights against you.

S E C T. 4.

Now what an evil is this? Better have all the world for an Enemy than God. As hee is the best of friends, so the worst of Enemies. What is it to bee at peace with men, and not with God? God is not reconciled to thee, nor ever will be, so long as thou quencheest the spirit. If thou rebellest and vexest his holy spirit, he becomes thine enemy and fights against thee. God hath a controversie with thee, which will not bee taken up, so long as thou continuest to quench the spirit, as thou dost. Do never so much, still the old controversie remains; thou art not agreed with thy adversary. Thou know'st what God hath against thee, and hee will come upon thee for it, sooner or later. There are great preparations making, hee hath whet his Sword, and prepared the instruments of Death, *Psal. 7. 12, 13.* and thou dost continually treasure up wrath against the day of wrath, &c.

Rom.

Rom. 2. 5. and therefore such a day there will be. Thou goest on quenching of the spirit still, and when the fire of the spirit is utterly extinct, then the fire of Gods wrath is kindled against thee, and will, thou knowest not how soon, break forth upon thee. Therefore pray never so much, hear never so much, do never so many duties, all is one, it avails thee nothing, so long as thy quenching the Spirit remains. Thou sendest messengers to God one after another, saying, Is it peace? Is it peace? but God answers, what peace? what hath such an one as thou to do with peace? Thy Messengers turn not again, but God comes on a pace, and oh! what wilt thou do when hee comes? Hee is on his way, the way of his revenges, and what wilt thou do, when he shall come upon thee?

SECT. 5.

Oh why dost thou not think of taking up the controversie? why dost thou not give all diligence to agree with thy adversary? wilt thou still continue striving with, and wrestling against the Spirit? what dost think will come of it at last? Oh! when once God comes to take vengeance, his wrath is such, as can neither be avoided, nor endured. God fights against thee with the Sword of his mouth, *Rev. 2. 16.* and hee will ere long fight against thee with the Sword of his hand. Thou knowest God *bath somewhat against*

gainst thee, Rev. 2. 4. *because thou hast left thy first love, and yet thou dost not repent, nor do thy first works.* Oh! why dost thou not consider? God is turned away from thee already; and wherefore is that, but to turn against thee, and to do thee hurt and consume thee, after he hath done thee good? *Josh. 24. 20.*

S E C T. 6.

Thou might'st have God for thy friend as well as others, God smiling upon thee as well as others, but thou quenchest the spirit, and that hinders. Oh! how doth God offer peace unto thee? hath given his Son, the Prince of peace, sent his Ministers, the Ambassadors of peace; preacht the Word, the Gospel of peace; and yet there is no peace for thee, God will not make peace with thee, and meerly because of thy quenching of the spirit. Why dost thou not therefore consider? There being no peace with God, thou canst not but think that advantages will be taken against thee, especially seeing thou givest so many: and that God will act as an Enemy, especially seeing he labours so much for peace, and thou continually slightest it. Oh how may God complain, as *David, When I am for peace, they are for war;* for striving against, and quenching of the spirit! Dost think God will bear this always? God being thine enemy, fearful things must be lookt for; For, as when God is a Friend
he

he will set all his Attributes a work, his wisdom, power, &c. to do such an one good; so when he is an Enemy, he will set them a work to do such an one hurt. Therefore there remains nothing, but *a certain fearful looking for, of judgement and fiery indignation to devour thee as an adversary.* For such thou art if thou bee not reconciled. For God is not an adversary to any but those that are adversaries to him; and such are those, that by contesting and striving, by rebelling and sinning against light and good motions, quench the spirit. And seeing thou art so froward, as thus to quench the spirit, remember what hee hath said, *With the froward thou wilt shew thy self froward,* Psal. 18.26. And therefore though God spare thee long, yet, seeing the controversie is not taken up, it is all one, for at length God will come upon thee, and then, woe unto thee, hee will smite the head of all such as go on still in their trespasses, Psal. 68.21.

S E R. 7.

Now whence is this? Is it not from thy quenching of the spirit? for if the spirit were not quenched, God would bee Friends; but the spirit being quenched, hee is vexed, yea, vexed to the *very heart,* Gen. 6. 6. and therefore is thy Enemy. God is out with thee for the sin of thy nature; by nature thou art a
childe

childe of wrath, *Ephes. 2.3.*— but since, hee hath come and offered peace, and that not onely externally, in the Ministry of the word, but internally also, in the *treaties* of the spirit. The spirit comes, and leaves the truth upon record in the Conscience; Oh Sinners, saith he, Know, that though I might justly damn, yet I am willing to pardon thee, so that thou wilt repent; and therefore *turn thee, turn thee, why wilt thou dye?* But now, seeing thou wilt not turn, hee is much more thy enemy than before; he is an enemy to thee, not onely for sin against the Law (as before) but now for sin against the Gospel. Now thou sinnest against the Gospel, despisest the riches of grace, *Rom. 2.4.* and therefore hee is much more thine enemy now, than ever before. Before 'twas only for sin against the Covenant of works; but now for sinning against the Gospel, the Covenant of grace.

S E C T. 8.

Oh the wretched condition then that thou art in! Is it not fearful to have God for an enemy? Well, but whence is it? why thou maist thank quenching of the spirit for it. What is it to have Men or Devils enemies in comparison of God? when a man is thine enemy, thou judgest of the danger of thy condition, according to the greatness of his power, which thou art no
way

way able to match; But *who knoweth the power of Gods anger? according to his fear, so is his wrath.* If a man be able to take vengeance, thou fearest; to be sure God is, yea, and will too; and then what will become of thee? Is any able to deliver out of his hand? canst thou deliver thy self? canst thou bee delivered by any besides? will crying mercy, serve, after so many quenchings of the spirit? Is it no more than so, thinkest thou? what! slight mercy all thy life long, and then think to have it for a wish at last? Oh strange! wherefore then dost thou not consider? why dost thou not bethink thy self? now that thou art so much for peace with man, how is it that thou art no more for peace with God? Peace thou would'st have, but peace in a way of sin; peace with God, and peace with thy lusts, which will not be. And therefore he hath *taken away his peace from thee, even loving kindnesses and mercies, Jer. 16. 5.* Yea, *he hath removed thy Soul far off from peace, Lamen. 3. 17.* And this leads unto a second particular. For it hinders,

SECT. 9.

2. Peace with thy self, peace of Conscience. The spirit comforts divers waies, but no way when it is quenched. The spirit doth not bear witness for thee, but against thee. *Enoch walked with God, and had this testimony, that he pleased*
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sed God, Heb. 11. 5. but thou on the contrary walkest contrary to God, and therefore canst have no other testimony, but that thou displeasest God. Now therefore Conscience accuseth, now thy own spirit, now the evil spirit terrifieth thee; as when the spirit departed from *Saul*, the evil spirit came presently and troubled him. Thou hast no peace in this case that is from the spirit. No peace, but what is a curse and a judgement to have. No abiding peace, but a peace (if any) that will easily bee broken. *All the while I kept silence*, saith *David*, (*viz.* against convictions and motions of the spirit, striving with him to confess) *my bones waxed old, my moisture was turned into the drought of summer*, Psal. 32. 3, 4. And if it be not so, it will be, with thee, when ever Conscience comes to be awakened.

S E C T. IO.

But it may be Conscience is awakened already, and therefore tell me, art thou not full of fears? full of pains and disquietments? art thou not like *the troubled Sea that cannot rest, but casts forth mire and dirt*? Isa. 57. 20. There's no peace, saith my God, to the wicked; and so none to thee while thou quenchest the spirit. Art never safe, never at ease, never at rest. Dost durries, but hast no comfort, no satisfaction in them, because Conscience ever and anon is
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hinting that thy heart is not right. Hast enjoyments, but no comfort in them, because Conscience tells all this is nothing, they will be but so many Bills of Indictment against thee at the last. Dost eat thy bread with quaking, and drink thy wine with trembling, because Conscience tells thee, God doth not accept of thy work? Art afraid of evil tidings,

1. Before they come; art afraid there will be bad news?

2. After they come, *thy heart failing thee for fear, and for looking after those things which are coming on the earth, as Luk. 21. 26.* If thou dost but hear the bell toll, or ring out for any one, 'tis as if it were a passing bell for thy self. If thou dost but hear of some disease in the *Town*, art presently surprized with fearfulness, and thinkest every thing will infect thee. When *Sermon-time* comes, art afraid to go, least thou shouldst hear thy sentence of condemnation. When *Prayer-time* comes, art afraid to pray, because Conscience tells thee, God will not hear thee. What! thou pray? saith *Conscience*: Such an one as thou? saith *Satan*, thou that so opposest the spirit? shall such an one ever look to be heard?

SECT. II.

Now whence is this? do not deny thy experience: Is it not because thou slightest such

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and such good motions of the spirit? neglectest such and such duties of the Word? duties in the closet? duties in the family? duties in thy particular calling? Now then consider, is not this evil, to be thus tormented? thus vexed? thus disquieted? If thou canst see an evil in the effect, why then see what evil there is in the cause. Is pain evil, and is not that evil which causeth it? That which breaks the peace of a Kingdome is counted a great evil, and should not that which breaks the peace of Conscience bee accounted so too? Oh! what *tumults* and *insurrections* doth it cause in thy soul! Oh the sad daies and nights that thou hast when the spirit is quenched! Conscience is ever and anon putting thee in minde of thy hypocrisie and unsoundness; tells thee what thou art, and what is like to become of thee. *Thy own wickedness shall correct thee, and thy backsliding shall reprove thee: Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts, Jer. 2. 19.* Thou goest to duty, and Conscience tells thee, 'tis not acceptable. Oh the strangeness 'twixt God and thy Soul! Thou canst not come with boldness into his presence, he doth not smile upon thee, doth not lift up the light of his countenance upon thee. Having not his quickning presence (as
when

when thou hast quenched the spirit, thou hast not) thou hast not his comforting presence neither. Thou hangeſt down the head, being afraid to look Saints in the face. Thou com'ſt with fear and with trembling, into the company of thy Brethren; and onely because of a ſenſe of guilt, because thou haſt a miſgiving Conſcience. Nothing that thou haſt, nothing that thou doſt, is any comfort to thee: and thou reſt not for the ſociety and communion of Saints, but art grown ſullen, ſottiſh, ſtupid.

SECT. 13.

This muſt needs be the effect of thy quenching of the Spirit. If means be neglected, and grace not exerciſed, the ſpirit muſt needs be quenched. Grace decaies, and if grace decay, the *evidence* of it decaies too. It is all one *not to be*, and not to *appear to be* in this caſe; thou thinkeſt there is none, because thou ſeeſt none. *Again*, if the motions of the ſpirit be neglected, and diſobeyed, the ſpirit withdraws, and then grace cannot be ſeen; for it ſhines but with a borrowed light, ſo that in this caſe thou haſt not the light of Gods ſpirit, nor of thy own neither. And oh the ſad fears that thou art now in! Oh the horrors and aſtoniſhments that ever and anon ſeize upon thee! *The ſorrows of death* compaſs thee about, the *pains of hell* get hold upon thee. Oh the horrible pains and diſ-

quietments of thy conscience ! by reason where-
 of thou liest tossing and tumbling upon thy bed,
wishing when it is night, would God it were day, &c.
 Hast no heart to duties or ordinances ; but as a
 Child when he knows his Father is angry, keeps
 out of the way, so thou shunnest the presence of
 God. Oh the grief and sadness that seizeth upon
 thee ! the shame and confusion of face that co-
 vereth thee ! thou hangest down the head, art
 afraid and ashamed to look up.

S E C T. 13.

And it must needs be thus, for

1. The spirit suspends his testimony.
2. Sets home threatnings.
3. Makes impressions of wrath.
4. Leaves Conscience and Satan, to accuse
 and torment thee.

Oh how art thou now like the troubled Sea !
 what Storms and Tempests are in thy breast ?
 But how can it be otherwise ? For when thou
quenchest the spirit, thou *grievest* the spirit, and
 then the spirit will not speak peace. Thou won-
 drest thou hast no more peace ; Oh ! consider, is
 it not hence , that thou quenchest the spirit ?
 Sinnest against light ? dost not exercise grace ?
 dost not perform duties ? ' I would be a wonder
 thou should'st have any peace in such a condi-
 tion. If thou hast any, it will not last. Every act
 of quenching the spirit, is a deadly wound to
 thy

thy peace, which thou feelest not alwaies for the present; but thou dost afterwards. Thou might'st enjoy thy self as much as any, if thou would'st but follow the motions of the spirit; but thou dost not, and therefore hast no more comfort in thy self; but what ever troubles thee, art troubled at thy self most. Oh what an enemy art thou to thy self! why, what ayles thee? who, or what is it that molests thee? Is it not thy own doing? has not thy wickedness, thy quenching of the spirit procured this unto thee? Conscience tells thee of such a sin thou shouldst not commit; but thou committest it, and then peace is gone, as soon as ever it is committed: The spirit calls upon thee for such a duty, but thou neglectest it, and then peace is gone as soon as ever it is neglected. And now thou callest in question all from the beginning to this day: art ready to curse the day wherein thou wert born. Knowest not whether thou shalt go, to Heaven, or to Hell; darest not think of Judgement, or if thou dost, a fit of trembling (such as *Felix* was surpriz'd with) presently comes upon thee. Now as 'tis in a State or Kingdome, if the peace of the State or Kingdome be broken, it is accounted a great evil, and that both in respect of evils fear'd and felt; then all things hang in doubt before us, all goes to ruine, there is no thriving or flourishing of

any thing, as in times of peace: So 'tis in the Soul, when peace of Conscience is broken. And why then canst thou not see what an evil there is in that, that is the cause of it? Oh thy misery! when all is in peace without, then thou hast no peace within: when all the Countrey round about is quiet, then thou art in miterable trouble. But besides, when there is trouble without, thou hast trouble within too, *without are fightings, within are fears*, and this is far worse than outward trouble. Let trouble without be never so great, yet if all bee quiet within, a man can say and sing, as *Psal. 46. 1, 2. but a wounded spirit who can bear?* A little wind within, in the bowels of the earth, will cause a great earthquake, whereas all the four winds without cannot stir it. Solomon saith, *It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.* It may bee said also, it is better to dwell there, than in a palace with a *brawling Conscience.* Oh what duties dost thou perform in the mean time? is it not meerly in form? and for fashions sake, because thou would'st honour thy self before the people, that thou hearest, and prayest and performest other duties of Religion? for thou dost not think they are accepted, yet thou holdest on still, but 'tis to no purpose. Oh why dost thou not consider of making thy peace? wilt thou still go on
in

in this condition? why dost thou not leave off thy quenching of the spirit, that thou mightest be at peace and have rest? Oh the folly and madness that thou art guilty of, that sufferest so much as thou dost, and yet hast not an heart to leave off that, that is the cause of thy trouble! Consider, *an house divided against it self, will not long stand.*

SECT. 14.

This speaks to two sorts.

1. Some that never had this peace; it hinders such from attaining it.
2. Some that have had it; it hinders such from retaining it.

Some take up with a false peace, promising themselves, as *Deut. 29. 12.* but see, *1 Thes. 5. 3.* Thou sayest thou wilt go and satisfy such a lust, let the Minister say what he will to the contrary, but let me say to thee now, as the Prophet did to Ahab, *If thou return at all in peace,* the Lord hath not spoken by me. *1 King. 22. 28.* Thus you have the second particular, that quenching the spirit hinders mens peace with themselves.

A word, and but a word of the third and fourth particular, and I have done.

SECT. 15.

3. Then, having lost thy peace with God and thine own Conscience, thou art not at peace with men, nor they with thee.

1. Not thou with them, but art quarrelling with every one upon every occasion (Wife, Children, Servants, Neighbours, cannot please thee) art discontented, enviest, grievest, frettest, vexest, if thou bee never so little crost. And

2. Men are not at peace with thee. *When a mans waies please the Lord, even his enemies shall be at peace with him;* but when they are *alwaies grievous* (as by quenching of the spirit they are) then *God stirs up adversaries against him,* as he did against *Solomon*. Thou lookest upon it as a great evil, that such an one should do thee an injury, hinder thee in thy design, by speaking or acting against thee; but consider, whether it be not because of thy quenching of the spirit. Was it wont to be so when thou kept'st close to God? or if it was at any time so then, could'st thou not take comfort and encouragement to thy self notwithstanding? But since thy quenching of the spirit, it is otherwise, and there is nothing to comfort or encourage thee, God being thy enemy too, *Isa. 63. 10.*

SECT. 16.

4. By quenching the spirit, thou lovest peace with the creatures. If thou didst not quench the spirit, *thou should'st then be in league with the stones of the field, and the beasts of the field should be at peace with thee.* Job 5. 23. God would

would make a covenant for thee, with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground. Hos. 2. 18. but now by thy quenching of the spirit, they are made thy enemies. The lightning blasts thy Corn, the fire burns down thy House, &c. See then what an evil this quenching of the spirit is, in that it hinders thy peace.

CHAP. XIV.

*The eleventh Effect of Quenching the Spirit, It hinders the efficacious working of the Ordinances. Ordinances are mighty through the spirit. They are weak through the flesh. They have no efficacy at all to do good; when the spirit is quenched, but are effectual only to do hurt in that case. They are dead without the spirit, and leave men dead. A twofold death, in opposition to life, and to liveliness. Some dead, some dying under Ordinances: Some twice dead. How quenching of the spirit hinders the efficacy of Ordinances. It hinders what is necessary to be done on mans part, and what is necessary to be done on Gods part, to make them effectual. The evil of this. The miserable condition of such as quench the spirit, in this respect. If Ordinances do no good, nothing will. If Ordinances bee not effectual to
save*

save, they will be effectual to damn. For Ordinances not to work effectually, a most dreadful judgement. The more excellent the means, the more fearful and dangerous their estate is, that do not profit by them.

S E C T. I.

II. **I**T hinders the efficacious working of the Ordinances. Ordinances are mightily efficacious, great things may be had, and done by them, but 'tis only through the spirit. The weapons of our warfare, saith the Apostle, i.e. the Word and other Ordinances, they are mighty through God, i.e. through the mighty workings of the spirit of God, 2 Cor. 10. 4. When the spirit works so prevailingly, that men follow the motions, and are overcome by the strivings of the spirit, then it is that Ordinances prevail, then the weapons of our warfare are mighty to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ: but when men out-strive the spirit, neglecting and disobeying the good motions thereof, and stifling their convictions, so that the spirit is quenched, then Ordinances lose their efficacy. That which is said of the Law, Rom. 8. 3. that it was weak through the flesh; the same may be said of the

the Gospel, and the Ordinances of the Gospel. They can do nothing without the spirit, and therefore if the spirit be quenched, they have no efficacy at all, I mean no efficacy at all to do good, they are effectual only to do hurt in that case.

S E C T. 2.

The *Word* is but a dead Letter, a dead word without the spirit (*It is the spirit that quickeneth, Joh 6. 63.*) *Sacraments* but dead Sacraments without the spirit, and men are dead notwithstanding. *Your fathers did eat manna in the wilderness and are dead; saith Christ, Joh. 6. 49.* So it may be said of those that have quenched the spirit, they heard Sermons and are dead: received Sacraments, and are dead, dead in trespasses and sins, *Ephes. 2. 1.* The *Apostle* saith of the *Widdow*, that *lives in pleasure* (having quenched the spirit) that *she is dead while she liveth*. So may it bee said perhaps of thee, thou art dead while thou livest, thou art naturally alive, but spiritually dead. *Christ* said to the *Angel of the Church of Sardis*, *Thou hast a name to live, but art dead*; the same may be said of thee, thou hast a name to live, art reputed to bee one that is spiritually alive, but it may bee thou art dead. There is a twofold death, one opposed to *life*, another to *liveliness*. If thou art not dead, so as to have no spiritual life,
yes

yet thou art so dead, as that there is not that *liveliness* there should bee. Ordinances either *work no life* at all in thee, but thou remainest dead still; or can *keep no life* in thee, but thou art still dying, still *pinning away in thy iniquities*: So that thou art either *dead*, or thou art *dying*, nay, it may be *dead*, I mean dead again; *twice dead*, and ready to be *pluckt up by the roots*. Thou wert once dead before, *before thou camest* under Ordinances, now (perhaps) dead again, *since thy coming* under Ordinances. For they are not only *dead*, but *deadly* too, when men quench the spirit; do not only not quicken, but sometimes kill; the word is *Death*, 2 Cor. 2. 16. The Sacrament *Damnation*, 1 Cor. 11. 29.

S E C T. 3.

See then the fearful estate, and the lamentable condition thou art in, while thou quenchest the spirit. Thou hast no revivings, no quicknings; thy heart doth not *burn* within thee: thou hast enlightnings, no enlargements, no sealings, no assurances. Thou art under the power and prevailings of thy lusts still, as unable to deny thy self as ever, notwithstanding all the Sermons thou hast heard, all the Sabbaths thou hast kept, all the Sacraments thou hast had, all the Prayers thou makest, &c. Thy Hearing is in vain, thy Praying in vain, Sacraments
are

are in vain; Counsels, Admonitions, Exhortations are all in vain. Thou Hearest, but dost not understand; seekest, but dost not finde; knockest, but none opens unto thee. So the *Sponse* found after that shee had quenched the spirit. God answers thee not, takes no notice of thee; though thou makest many prayers, cryest never so long, never so loud, God doth not regard it. This quenching of the spirit is the bane of all. Hence it is that nothing doth thee good; hence it is that thy *Minister* laboureth but in vain. *The Founder melteth but in vain, reprobate silver shall men call them, because the Lord hath rejected them.* Jer. 6. 29, 30. The *Jews*, because they still resisted the holy Ghost, therefore were still *uncircumcised in hearts and ears*, Acts 7. 51. the Word did not, could not work upon them. *Noah* was a *Preacher of righteousness* to the old World, but the Word did them no good, because they strove against the spirit. Gen. 6. 3. *Israel* had good *Statutes*, but they did them no good, because they rebelled against the spirit, Neh. 9. 13, 20, 26. Hence Ordinances are not effectual to the *converting*, hence not effectual to the *perfecting* of many that live under them. Though they bee given purposely for this end, Eph. 4. 12. Yet quenching of the spirit hinders. Wouldest thou know how it doth it? Why it hinders what is necessary to be done on thy part,
and

and that which is necessary to be done on Gods part, to make them effectual. It hinders thy prizing of Ordinances, thy minding of Ordinances, thy suitableness to Ordinances; it hinders thy beleiving, thy purging out of lusts, thy keeping out of Satan, and thus it hinders what is necessary on thy part. It hinders also what is necessary on Gods part, it hinders him from working with Ordinances, it hinders him from vouchsafing a blessing to them, nay, it provokes him to curse them to thee.

S E C T. 4.

That thou mayest see then, how this quenching of the spirit makes the Ordinances ineffectual; consider,

1. If there be no prizing of Ordinances, they cannot profit; but when the spirit is quenched, Ordinances are not prized. As may be seen in the *Gallatians*, who, when they had quenched the spirit, lost their former apprehensions of the blessedness of the truths they had professed, and of the ordinances they had enjoyed; and having begun in the spirit, they would needs be made perfect by the flesh

2. If Ordinances be not minded, they cannot profit. Ordinances do not work as the meat we take, which works whether wee think of it or no; No, there must be a minding of them, or else they work not at all. But when the spirit

rit is quenched, there's no minding of the word, or any thing that is good, but the things of the flesh only. *They that are after the spirit do minde the things of the spirit, but they that are after the flesh* (having quenched the spirit) *minde the things of the flesh*, Rom. 8. 5. their mindes and thoughts and affections are so taken up with the things of the flesh, that they cannot minde the things of the spirit. This choaks the word, *Luk. 8. 19.* There's a twofold being after the flesh.

1. In respect of natural constitution.

2. In respect of actual disposition.

And then, as for Ordinances, men do not minde them,

1. Before they come, to prepare for them.

2. When they come, to attend unto them.

3. After they be gone, to improve them.

3. If there be no suitableness to Ordinances, they do no good; because then there is no closing with them, no delight in them, for all delight ariseth from suitableness. But when the spirit is quenched, there is no suitableness, but much contrariety. *Ye uncircumcised in hearts and ears, ye do alwaies resist the holy Ghost*, AAs 7. 51. and therefore they resisted the word.

4. If there bee no mixture of faith, they do not profit. *The word did not profit them, because it was not mixed with faith in them that heard it.*

Heb. 4. 7. But when the spirit is quenched, there is no faith.

5. If

5. If the heart be not purged from lusts, they do not profit, *2 Tim. 3. 6, 7.* therefore *1 Pet. 2. 1. & Jam. 1. 21.* But when the spirit is quenched, there's no purging out of lust.

6. If Satan bee not kept out, they do not profit. But when the spirit is quenched, Satan cannot bee kept out, but hath free entrance. Therefore the Ordinance did not profit *Judas*, because Satan entred, *John 13. 27.* Then the Devil steals away the Word, *Mat. 13. 19.*

7. If God will not work with Ordinances, they can do no good. But when the spirit is quenched, God will not work. *My spirit* (saith hee) *shall not alwaies strive, for that, &c. Gen. 6. 3.*

8. If God give men up to a reprobate sense, Ordinances will not work. But when the spirit is quenched, God often gives them up to a reprobate sense for their quenching of the spirit. *Isa. 6. 9, 10.* Then Ordinances do not work, *John 12. 39, 40.* Thus you see how quenching of the spirit hinders. Hence it is

1. That men get no good at all by Ordinances, but are still the same that they were at first.

2. That others get but very little.

3. That others loose what they have gotten.

4. That others get a great deal of hurt, so
that

that they are far worse than they were at first.

S E C T. 5.

Now reflect upon your selves, here you come and live under Ordinances; but what is there done? Art thou not still the same that thou wert? It may be there is some change, but art thou not for substance the same still? There may be a form of godliness, but dost thou not still deny the power thereof? Thou belevest, and art baptised, as *Simon Magnus* was, but art thou not still *in the gall of bitterness, and in the bond of iniquity*? Hast thou any more power against thy pride, and passion than thou hadst? Dost not still live in the neglect of known duty? Though thy Husband take time, yet thou dost not, in thy closet: Carest not for the godly, mindest not the things of Christ and the Church, but thy own things; art froward and perverse still; makest no conscience of thy promises; art idle, and not fervent in spirit serving the Lord, makest no conscience of holy conference in the Family; art a Tatler, and a Busie-body; dost not deal effectually with children, servants, friends, or any that relate unto thee. Now whence is all this? doth it not shew that ordinances are not effectual? Oh if ordinances prevailed, they would make thee leave thy filthiness, thy chambering and wantonness, they would make thee leave thy lying, and disssembling,

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sembling, &c. How is it then that these continue still? *Is there no balm in Gilead? is there no healing medicine? why then is not the hurt of thy Soul, the wounds of thy Conscience healed? Oh hence it is, that thou quenchest the spirit.*

S E C T. 6.

Oh the miserable condition that thou art in! For

1. If the ordinances do thee no good, nothing will, no judgements, no afflictions, no mercies, &c. 'Tis the word that is the power of God to salvation, *Rom. 1.16. See Luk. 16.31.*

2. If Ordinances bee not effectual to save thee, they will be effectual to damn thee. And oh! that the word should bee a killing letter, and that which is ordained unto life, should be a means of death unto thee!

S E C T. 7.

Oh what wonders might bee done by a Sermon, but that thou quenchest the spirit! The word would enlighten and enliven thee, quicken, comfort thee; kill lust, quicken grace, but that thou quenchest the spirit. Oh the good that others get! others are enlightened, but thou left still in the dark; others enlivened, but thou still left among the dead; nay, it may bee after an enlivening, struck dead again; dead thou wert before, and now dead again the second time under Ordinances. *It came to pass, saith Ezekiel,*
that

that when I prophesied, Pelatiah died, Ezek. 11. 13. So it may be, when the Minister preached thou diedst, when hee preached such a Sermon to the enlivening of others, thou wert struck dead by it.

SECT. 8.

Oh what an evil is this ! that that which is a *savour of life unto life* in others, should bee a *savour of death unto death* in thee ! that that which is a mercy to some, should be a judgement unto thee ! The word softens others, but hardens thee; softens thy husband, but hardens thee. Thy meeting is *not for the better, but for the worse*. He that *was filthy*, is *filthy still*, and not only so, but more filthy. Canst thou not remember the time when thou could'st not be at a Sermon, but thou wert marvellously affected, could'st scarce sit with dry eyes, &c. but now it is otherwise. Is it because the preaching is not so good, so plain, so powerful? Oh what a judgement is upon thee ! *Make the eyes of this people dim*, saith God, *that they may not see*, &c. This makes all the means ineffectual. Would it not vex a Physician to give Physick, and his Patient do that that hinders? Oh God would heal thee, but thy iniquity breaks forth; *when I would have healed Ephraim* (saith he) *then the iniquity of Ephraim was discovered*, Hof. 7. 1. Oh the danger thou art in ! when the physick

will not work, the sick Patient is in a dangerous case: when thy meat will do thee no good, every one saith thou art undone, thou art but a dead man; so it is here. Thy present state is most dangerous and fearful. Yea, the more excellent the means, the more fearful and dangerous thy estate is. See *Heb. 2. 1, 2. How shall we escape, &c.* Consider how fearful a sentence *Christ* hath given against those that do not profit by Ordinances, *Mat. 10. 14, 15.* and *Cap. 11. 20, 24.* Oh how nigh unto cursing art thou! and thy end may (perhaps) bee to bee burned; *Heb. 6. 8.*

CHAP.

C H A P. XV.

An Exhortation to those that have Quenched the Spirit, to bewaile it. What a lamentable evil quenching of the spirit is. How much evil it argues to be in us, how much evil to be upon us. It is our duty to lament for every sin, even the smallest, much more for this that is so great. Wee shall never be serious in setting our selves to the practise of the contrary duty, of cherishing the spirit, till wee bee humbled for our sin first in quenching the Spirit. Either we shall not practise it at all, or not to the end. To grieve and mourn for quenching the spirit, a sign that it is not utterly quenched. What to bee done that wee may grieve and mourn aright for it.

S E C T. I.

I Have said, concerning the *Evil* of quenching the spirit (both in respect of the *causes* whereof it is an effect, and in respect of the *effects* whereof it is a cause) and that by way of *Reproof*; I shall now speak by way of *Exhortation*. And I shall exhort you,

S E C T. 2.

I. To bewail it, to bewail it that ever you have so much quenched the spirit, as you have done, for time past. If ever wee had cause to

Q 3

lament

lament for any thing, any evil, either within us, or upon us; we have cause to lament that ever we quenched the spirit. If that bee true which hath been said, of the evil of quenching the spirit, either in respect of the *causes* whereof it is an effect, or in respect of the *effects* whereof it is a cause; oh then what a *lamentable* evil is it! If it be true, that which you have heard, of the causes whereof it is an effect, what evil then doth it argue to be in us? what a *world of iniquity*? And if it be true, that which you have heard, of the effects whereof it is a cause, what evil then doth it argue to be upon us? what a *world of misery*? So that whether you look backward upon the causes from whence it proceeds; or forwards upon the effects which proceed from it, you will see matter of great lamentation. And therefore make use of the several particulars you have heard, for the affecting your hearts with grief and godly sorrow, that you may lament and bewail as you ought to do, this out of measure sinful sin, this evil of evils, *viz.* Quenching of the Spirit. Look upon the several particulars, as so many motives to this duty, that as they are matter of lamentation, so they may bee motives to lamenting.

S E C T. 3.

- I. It is your duty to lament every sin, though never

never so small, much more this that is so great. God requires we should be humbled for all our omissions, and all our commissions, much more for those whereby we have quenched the spirit. He requires we should be humbled for every known sin, of what kinde soever it be; and that which hee requires, hee expects. Hee expects that when we have sinned, we should be humbled for our sins; if not, he complains, as *Jer. 44. 10.* *They are not humbled even to this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.* Oh let not God have occasion to complain in this manner of any of us. Let him not complain first of our sin, and then of our not being humbled for our sin; that we have grieved his spirit, and yet our spirits are not grieved for it; that we have grieved him first by quenching of the spirit, and then grieved him again, by our not grieving for it. First God expected that we should have cherished the gifts, and graces, and good motions of the spirit in us; but we have many waies quenched them, by withholding, and withdrawing of fewel, and not stirring them up; instead of adding more oyle to the fire, we have cast water upon it; not only neglecting, but disobeying the good motions of the spirit, sinning willingly, wilfully, against light, light of nature, Gospel, Spirit; and sin-

ning frequently the same sins over again and again, against purposes, promises, covenants, vows, and all manner of engagements to the contrary notwithstanding. Well, now God expects wee should bee humbled for this; hee requires it, and therefore expects it. We have sinned already, oh let's take heed wee do not add *impenitency* to our sin, and therefore labour to be humbled, let not God say of any of us, *They are not humbled to this day.*

S E C. 4.

2. We shall never bee real and serious in setting our selves to the practice of the contrary duty of cherishing the spirit, till we be humbled for the foregoing sin of quenching the spirit.

1. It may bee wee shall not practice it at all, but continue the omission of it still. An unhumbled heart, is an unsubdued heart, and an unsubdued heart, is an unreforming heart. An unhumbled person is careless and regardless of his duty, sets light by the commands of God, and goes on still in the imagination of his evil heart, doing what is pleasing and right in his own eyes. Either he is unmindeful of his duty, or if hee remembers it, hee is froward and refractory, sinning away from his duty, and wresting himself out of his convictions, by a kinde of desperate force and violence, against light and knowledge, and the strivings of the spirit. And thus
he

hee continues from time to time, till his heart come to bee thorowly humbled and broken. Therefore let's labour to bee humbled for our sin and wickedness, in quenching of the spirit, as we have done, that we may not continue in the neglect of our duty still. Else 'tis like wee shall be as careless of it for time to come, as hitherto we have been. We may like the *Sermon*, but we shall not practice the *duty*.

2. Wee shall not practice it to the end, but within a while give over, and return to the neglect of it again. An unhumbled heart, is an unstedfast heart, an heart *bent to revolting and backsliding*. A person not thorowly humbled, may take up the practice of a good duty for a time, but he will not hold on; *his goodness is as a morning cloud, and as an early dew it goeth away*, Hof. 6. 4. Within a while the *bitterness* of sin is past, and then he returns *with the dog to lick up his vomit again*, 2 Pet. 2. 22. And within a while the *sweetness* of duty is past, and then he falls to neglecting, as much as ever before, *Job 27. 10. Will he delight himself in the Almighty? will he alwaies call upon God?* And Gal. 4. 15. *Where is the blessedness ye spake of?* For a fit he will cherish the good motions of the spirit, follow his convictions, perform duties, attend ordinances, there is some sweetness and blessedness in these things; but within a while, all van-
nisheth

nisheth and comes to nothing, and then hee is the same, if not worse than before. Thus it is with those that begin to reform, before they be thoroughly humbled, and broken in their spirits for their former sin, they are in continual danger of relapsing. Those *Mat. 13. 20.* began their profession and practise of religion with joy, there was some taste of the heavenly gift, some sweetness in duties at first; but for want of a through work of humiliation, within a while all withered and came to nothing.

S E C T. 5.

It is a thing of frequent and common observation, that in times of danger and trouble, as in sickness, and in great distress, when men have more than ordinary and strong convictions, and troubles, and fears upon their spirits, then they will purpose, and promise, it may be vow unto God, and those that come about them, that if they live and escape, they will never sin against their convictions more, as they have done, while they live; never neglect duties and ordinances, never run upon occasions, and dally with temptations, never neglect and disobey the motions of the spirit, as they have done, any more. But within a while, all these purposes and promises are forgotten, as if they had never been made; or if remembred, all is one, the remembrance of them doth not affect, they are now of another minde,

minde, &c. Now whence is this? why the reason is, because they were never thoroughly humbled. And therefore for this reason, that we may not begin, and within a while relinquish what we have begun, let's begin upon a through humiliation. Humiliation is the best foundation of reformation. And that your hearts may be affected, I mean thoroughly affected, call to remembrance the former particulars, both of the causes, and the effects of quenching the spirit, and then say to your selves, "And is it even so? are these the causes of my quenching the spirit? and are these the effects of my quenching the spirit? Why then, what a world of wickedness am I guilty of! how great is the wickedness of my heart! and how great the wretchedness of my life! what abundance of evil is in me! what abundance of evil is upon me! what abundance of evil and mischief is done by me! And shall there be so much evil in mee, and I not bee humbled for it? shall there be so much evil upon me, and I not lament and bewail it? shall there be so much evil done by me, and I not be sorry for it? Therefore, oh! *that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for my quenching of the spirit.* Thus of this second motive.

S E C T. 6.

3. To perswade you yet further, to labour to afflict your souls upon this ground, because you have quenched the spirit; I might urge this, That if you can grieve and mourn, for your quenching of the spirit; if you can grieve and mourn for it as sin, as sin against the spirit, because you have thereby grieved the good spirit of God; it is a sign you have *not utterly quenched the spirit*. This must needs be so, for if the spirit were utterly quenched, you could not thus grieve for quenching it. Oh therefore that it may be with you, as with him, *Lam. 3. 29. He putteth his mouth in the dust, if so be there may bee hope.* But I shall not insist upon this. That which I shall now do, is to shew you briefly, how you may get your hearts so affected, as to mourn thus for it.

S E C T. 7.

That you may attain to such a frame of spirit, as to mourn aright for this sin, be much in these following heart-breaking, and heart-humbling duties.

1. Ingenuous confessing. Never stand arguing and pleading, denying or diminishing your sin, if you mean to be humbled and abased for it. Acknowledge it to be a sin, and your sin, and acknowledge it to God, with the several aggravations, both in respect of the causes, and effects of it.

2. Im-

2. Impartial self-judging. Judge your selves for it, acknowledge not only the sin, but the desert of the sin, how you deserve to bee punished for it; that God might justly say, *his spirit shall no longer strive with you*; yea, that hee might justly take his Oath against you, *swear in his wrath, that you shall never enter into his rest.*

3. Effectual, fervent praying. Bee earnest with God in prayer, for the humbling influences of his spirit; beg of God to affect your hearts with godly shame and sorrow. *I will pour out upon them* (God hath said) *the spirit of grace, and they shall mourn.* The spirit of grace, is a spirit of humiliation and mourning; Then you shall mourn and bee in bitternefs of spirit, for your sin in quenching the spirit; then you shall lament and bewail it, that ever you have so much quenched the spirit, as you have done for time past, and that will make you beware of it for time to come, which is the next thing you are to be exhorted to.

CHAP. XVI.

An Exhortation to those that have quenched the spirit, to beware of it. If there be cause to grieve that this sin hath been committed, there must needs

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needs be cause to fear, lest it should be committed. If the effects of it be considered, we shall see how much hurt it doth. If the causes be considered, we shall see how much we are inclined to it. The more we are inclined to any thing that may be the cause of doing so much hurt, the more we should beware of it. Nothing, the not-doing whereof, may quench the spirit, to be neglected. Nothing, the doing whereof, may quench the spirit, to be done. The spirit not to be quenched in any degree.

SECT. I.

HAVING Exhorted you to bewaile your quenching of the spirit, I come now to exhort you,

2. To *beware* of it. To beware of it for time to come. If there bee cause to bewail it, for time past, there must needs be cause to beware of it for time to come. If there be cause of grief, that it hath been committed, there must needs be cause of *fear*, lest it should be committed; and where there is cause to *fear*, there is cause to *beware*. Now whether you consider the causes, or the effects of this sin of quenching the spirit, you will finde, that if ever you had cause to be afraid of any thing, you have cause to be afraid of quenching of the spirit, and consequently to beware of it.

Sect.

S E C T. 2.

If you consider the effects of it, you will see how much evil it brings upon you, remember the particulars you have heard, *That it gives advantage to Corruption, to Satan, to the World; that it brings into a Consumption, &c.* So that there cannot be a more mischievous thing in the world; And should you not beware of it then? should you not watch and strive against that, that will do you so much hurt? But besides, that it doth you so much hurt, it doth much hurt to others; and that which is worse than either, *it grieves the holy spirit of God*, as I shewed you at large. Weigh well then the particulars, and you will see what cause there is to beware. If you consider the causes of it, you will see how much evil there is in you, to be the cause of it; how much you are disposed and inclined to it, so that you will bee continually quenching of the spirit, and never leave till it bee utterly quenched; unless you bee very careful and watchful. Remember the particulars insisted upon, as the causes of it, *That it is from being asleep, &c.*

S E C T. 3.

Now this is a sure rule, The more wee are disposed and inclined to any thing, that may be the cause of so much hurt, the more we should beware. *Hath your quenching of the spirit given*
such

such advantage to corruption, to Satan, to the world, the men of the world, and the things of the world, against you? hath it bindred your working, &c? And is it from a spirit of slothfulness, whereby you are apt to fall into a dead sleep? or a spirit of insensibleness, whereby you are apt to think you do well enough without the spirit? or from earthly mindedness, whereby you are apt to be so careful and troubled about many things, that you neglect the one thing necessary? are you so apt to sleep, to be insensible, to be earthly minded? &c. why truly then there is great cause to beware. Is it a sin? a sin whereby you grieve the spirit? wound and destroy your own, and (what in you lies) others Souls? and are you so apt to commit it? why then I say, you cannot enough beware of it. Therefore be exhorted, entreated, perswaded to take heed of quenching of the spirit. Oh, if you have any love to God, and would please him; any love to your own, and others souls, and would preserve them; beware of quenching of the spirit. Would you not grieve the spirit of God, the holy spirit of God, whereby you are sealed to the day of redemption? then beware of quenching of the spirit. Would you not give advantage to your corruptions? then beware of quenching of the spirit. Would you not give advantage to Satan? would you not give advantage to Satan to tempt you,

you, to overcome you by tempting, to accuse you, &c. then beware of quenching of the spirit. So, would you not *fall into a Consumption*? a bodily Consumption, a Consumption of estate, a spiritual Consumption? then beware of quenching of the spirit. Would you not *loose your communion*, your peace, the efficacious working of the Ordinances? Then, oh then, beware of quenching the spirit. Beware you *neglect* nothing, the not-doing whereof, may quench the spirit. Beware you *do* nothing, the doing whereof, may quench the spirit. Beware of quenching it in any degree. Beware of quenching it *at all*. *Quench not the Spirit*. Do not quench it your selves, do not suffer it to be quenched by others. Do not quench it in your selves, do not quench it in others. Do not suffer others to quench it in you.

CHAP. XVII.

Men exhorted to beware of quenching the spirit in themselves. Example not to be followed in this case. It should make them the more to beware. Reasons why men should not quench the spirit in themselves. A three-fold fire; the fire of temptation, the fire of sin, and the fire of suffering. These fires may, and ought to be quenched, but

not the fire of the spirit. If the fire of the spirit be utterly quenched, it can never be kindled again. Not by Saints. Not by Ordinances. What fire soever besides be kindled, it will not avail. Such a fire shall be kindled for the punishing of it, as shall never be quenched. If it be quenched but a little, there is danger lest it should be utterly quenched.

S E C T. I.

I. **D**O not quench it in your selves. Though others quench it in themselves, that's no example for you; if they will damn themselves, let them, but do you for your parts resolve to beware. Though *Israel* play the harlot, yet let not *Judah* offend, *Hos. 4. 15.* Though hypocrites and formalists quench the spirit, yet let not *Saints* offend; though leud and debauched ones quench the spirit, yet let not *Professours* offend. He doth not say, Though *Israel* play the harlot, yet let not *Judah* play the harlot too; but let not *Judah* offend, to shew, that it was more offensive in *Judah*, than in *Israel*. It's more grievous to the spirit of God, when his people quench the spirit, than when others do so. Again, Though *Israel* play the harlot, yet let not *Judah* offend, let not them do any thing in the least that may offend, much less that which will so much offend. Oh therefore take heed; the more

more God hath done for you above others, the more he expects you should take heed above others, else hee will punish you above others. *You only have I known, therefore will I punish you for all your iniquities,* Amos 3. 2. This aggravated *Solomons* sin; that it was after God had appeared unto him twice. Therefore let not any be an example to you, in sin against God. There must no example be followed in sin, no more than in punishment; you will not follow an example in suffering, and you must not in sinning: but if you follow example in sinning, you shall do it also in suffering. *Even as Sodome and Gomorrah, and the Cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* Jude 7. Therefore be not you as others in sinning, lest you be like them in suffering.

S E C T. 2.

It was a sharp rebuke that which Stephen gave his persecutors, *Yee stiff necked and uncircumcised in heart and ears, ye do alwaies resist the holy ghost, as your fathers did, so do ye,* Act. 7. 51. Which of the Prophets have not your fathers persecuted? and they have slain them, which shewed before, of the coming of the just one, of whom ye have been now the betrayers and murderers, verse 52. q. d. Your fathers quencht the spirit, and so do

ye, and this is the aggravation of your sin, that you do as your Fathers. When we see others sin, God expects we should be so far from imitating, that we should therefore beware: As when we see others before us miss the way, it should make us look better to our way, that we do not miss it too. *Take heed*, saith the Apostle, *lest any man fall after the same example of unbelief*, Heb. 4. 11. Therefore let the carelesness of others in neglecting the Spirit, make you the more diligent; let the forwardness and perverseness of others in rebelling against the Spirit, make you the more pliable in following the good motions of it. *It is time for thee Lord to work* (saith David) *for men make void thy Law*, Psal. 119. 126. By their traditions and transgressions make thy Commandments of none effect; as *Mat. 15. 6*. Now, what effect, what influence had this upon David? See in the next verse, *Therefore I love thy Commandments above gold, yea above fine gold: Therefore I esteem all thy Precepts concerning all things to be right, and I hate every false way*. Therefore hee was the more obedient and observant himself. Because God is so much dishonoured by others, hee should be the more honoured by you. And therefore as *Joshuah*, *But as for me and my house, &c.* so do you resolve. Let others be rebellious and disobedient, if they will, but as for me, I am resolved

resolved to walk in the Spirit, to exercise the graces, and follow the motions of the Spirit; I will endeavour to cherish and preserve the fire of the Spirit in mee, so as it shall never be quenched. If it will be no comfort to you to *suffer* with them, for quenching of the Spirit; then it should be no encouragement to you to *sin* with them, in quenching of the Spirit. Thus then resolve, that whatever others do in themselves, yet you will not quench the Spirit in your selves.

SECT. 3.

I. Consider, you should not quench it in others, much less in your selves. You must not do any thing to anothers hurt, and therefore not any thing that is to your own hurt. For you are more especially bound to take care that you do not hurt your selves. You are nearer to your selves, than to others; and are more charged with your selves, than with others. It was *Cains* sin, that he did not think he was his Brothers keeper; but much more that he did not think he was his own keeper. It was his sin, that he destroyed his Brothers life; but much more, that he destroyed his own life. Therefore take heed that you do not quench the Spirit in your selves. Charity begins at home, though it do not stay at home. First, you are to look to your selves, and then to others.

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Take heed to your selves, and to the flock over which the Holy Ghost hath made you over-seers, Act. 20.

28. First they were to take heed to themselves: so you; first take heed to your selves. Seeing you are to take heed to others, you are in a more special manner to take heed to your selves.

2. You should not quench it in others, and therefore not quench it in your selves: Because, if you quench the Spirit in your selves, you cannot but quench it in others also. When men love sin in themselves, they love it in others also, *Rom. 1. 32*. And when they hate and are offended with the Spirit in themselves, they hate, and are offended with it in others also. And therefore the quenching of the Spirit in your selves, will incline and dispose you to the quenching of it in others also. Therefore seeing it is such a sin to quench the Spirit in others, and quenching it in your selves, will incline you to the quenching it in others (as hath been shewn at large already) do not quench it then in your selves.

3. Others cannot quench it in you, unless you quench it in your selves. Neither Satan, nor any of his Agents or Instruments, can do any thing, unless you will your selves. *Resist the Devil, and he will fly from you*; so his Instruments, resist them, and they will leave you.

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They can do nothing, unless you joyn with them; tempt they may, and perswade, and sollicite; but they can do nothing (I say) unless you joyn with them; they cannot quench the Spirit *in* you, but *by* you; and therefore see that you do not quench it, and then it cannot be quenched at all. *He that is born of God keepeth himself, that the wicked one toucheth him not,* 1 Joh. 5. 18.

4. Consider how unreasonable it is that you should quench it in your selves. It is very unreasonable that you should be the actors of your own hurt; but so you are when you quench the Spirit. He that quencheth the Spirit, destroyes his own self. Now, as the *Apostle* sayes, *No man yet ever hated his own flesh, but nourisheth and cherisheth it,* Ephes. 5. 29. So may I say, no man yet ever hated his own spirit, &c.

5. Consider what an aggravation this will be of your sin and misery too in quenching the Spirit, when conscience shall for ever charge it upon you, that it was your own doing. When a man shall consider that he is *Felo de se*, a self-murderer, a self-destroyer, how will hee be able to bear it! Oh *Israel*! saith God, *thou hast destroyed thy self.* When another destroyes (which in this case, without his consent is impossible) then it is a mans suffering, but not his sin, and in that he can take comfort; but when con-

science shall for ever charge it upon him, that it was his own doing, that he destroy'd himself, he can take no comfort. See *Fer. 2. 17.* *Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy God (viz. his spirit) when he led thee by the way? So Fer. 4. 18.* *Thy way and thy doings have procured these things unto thee, this is thy wickedness, because it is bitter, because it reacheth unto thine heart.* Let these considerations therefore prevail with you, not to quench the spirit in your selves.

SECT. 4.

There is a fire indeed that yee ought to quench, as,

1. The fire of Temptation, *Ephes. 6. 16.* *Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* By these fiery darts of the wicked, are meant the Temptations of the Devil, and his instruments, whereby they endeavour to set your selves on fire, kindling your lusts and corruptions, that so they may break forth into a violent and outrageous flame. And therefore, when any of these fiery darts are thrown, you must watch to quench them, that they may not kindle upon you. And for that end, above all, take unto your selves the shield of Faith. By this, he that is born of God keepeth himself, that the wicked one toucheth him not, *scil.* with a-
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ny of these fiery darts. For if they do, they kindle presently. Behold how great a fire a little spark kindleth ! therefore there must not be the least spark of Temptation, but you must endeavour presently to quench it.

2. There is the fire of Sin, *Jam. 3. 6. The tongue is a fire, a world of iniquity : So is the tongue among the members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.* Sometimes the Tongue, and so other members of the body, and also the powers and faculties of the Soul, are actually set on fire, so that you begin to *burn in your lusts* to sinful objects, *Rom. 1. 27.* The fiery darts of Temptation have hit you, and kindled upon you, so that you are set on *fire of hell.* Now when it is thus, you must presently endeavour to quench it. First, you should do all that you can, to hinder the kindling of this fire, and therefore withstand Temptation, keep off the fiery darts ; but if that have not been done, but the fire is kindled, then you must endeavour what you can, to hinder the *burning* of it. If the fire begin to kindle never so little in your house, oh how you bestir your selves ! how do you cast on all the water you can get, &c. why you should bee much more stirring to quench this fire. It's the *fire of hell*, and it will never leave burning (if it be not quenched) till it *burn down*

to the lowest hell. And therefore you must quench the fire of Sin, where-ever it be; in your tongue, or eye, or ear; or heart; where-ever it be, &c.

3. The fire of Suffering. *I am come to send fire on the earth (saith Christ) and what will I, if it be already kindled?* Luk. 12.49. when you come to the fiery tryal, then you must take heed you be not scorched. Afflictions and Persecutions are compared to fire, in respect of the scorching and burning quality that is in them, as in fire; which unless it bee quenched, burns up the patience of professors, so that being not able to endure, they apostatize from their profession. This fire therefore you must labour to quench, as well as the other. 'Tis said of those Believers, Heb. 11.34. *That by faith they quenched the violence of fire*, i.e. stayed and hindred the operation and force of the fire, that it burnt not them. So the three Children did, Dan. 3.27. And though you cannot do it miraculously, as they did, though you cannot quench the fire so, as that it shall not burn upon your bodies, yet you may, so, as that it kindle not upon your spirits, so as to scorch and torment them, but that with patience you may be able to endure it, and so hold on your profession (*glorifie God in the fires*, Isa. 24.5.) as if you felt it not.

S E C T. 5.

These fires you are to quench, but not the fire of the spirit. The fire of temptation, and the fire of Sin are from hell; but the fire of the Spirit is *from* heaven, and *unto* heaven, and you will never come to heaven without it. As *Elijah* ascended in a Chariot of fire, so must you in this fire of the spirit, if ever you come thither: and therefore it must not be quenched, but blown up into a flame, and kept flaming still more and more, that as the *Angel*, when the flame went up toward heaven, from off the *Altar*, *ascended in the flame of the Altar*, Judg. 13. 20. so may you. And therefore take heed it be not quenched. It is exceeding dangerous if it be quenched but a little (if there be any languishing, any decay of the gifts, and graces, and good motions of the spirit;) but much more, if it be utterly quenched.

S E C T. 6.

1. Consider, if once it come to be utterly quenched, it can never be kindled again any more.

1. None of the *Saints* can kindle it again. The *wise Virgins* had but enough for themselves, they could spare none to the *foolish Virgins* their companions. They can kindle grace, where there is some already, but they cannot where there is none at all. If there be a few sparks, they may blow them up into a flame, but

but when all is gone out, they blow but in vain. Therefore I may say to such an one, as *Eliphaz* to *Job*, *Job* 5. 1. *Call now, if there bee any that will answer thee, and to which of the Saints wilt thou turn?* Oh then, how careful should you be! you are careful of your eyes, that your sight bee not put out, because no Physician can restore it again. You are careful of your life, because when once it is gone, there's none can restore it again. Saints may weep and mourn over one in this case, but they cannot help him. As *Christ* over *Jerusalem*, so may they mourn over thee, saying, *Oh that thou hadst known, &c.* but now they are hid from thine eyes.

2. None of the *Ordinances*, none of the means of Grace can kindle it again. *Urim* was nothing to *Saul*, when once the spirit was departed, *Samuels* staying with him was nothing, his mourning for him nothing, when once he had quencht the spirit. When *Saul* enquired of the Lord, the Lord answered him not, neither by *Dreams*, nor by *Urim*, nor by *Prophecy*, 1 Sam. 28. 6. The Word, though it be the power of God unto salvation, yet it is of no power when the spirit is quenched. The preaching of *Christ* himself, did those no good, that had quencht the spirit. *John* 12. 37, 38. If you quench the spirit in your selves, you quench it in the Ordinances also.

also. The Word is but a dead letter to a dead heart, I mean one that is *twice dead*. Physick is nothing to a dead carcass. Is *there no balm in Gilead?* saith the Prophet, *Jer. 8. 22.* Yes there is, but the wound of such an one is *incurable*: all remedies are in vain, it is impossible to *recover him again to repentance*, Heb. 6. 6. Thus you see, if the spirit be utterly quenched, it can never be kindled again.

S E C T. 7.

2. What fire soever else be kindled it will not avail. Men may kindle another fire, when the fire of the spirit is quenched, but it will not avail, neither for duties nor comforts.

1. Not for *Duties*. For all other fire is *strange fire*, and to offer with strange fire is an abomination. See *Levit. 10. 3.*

2. Not for *Comforts*, Isa. 50. 11. *Behold all ye that kindle a fire, that compass your selves about with sparks: Walk in the light of your fire, and the sparks that ye have kindled. This shall ye have at my hand, ye shall lye down in sorrow.*

3. Such a fire shall be kindled by God, for the punishing of it, as shall never be quenched. When men have utterly quenched the spirit, then the fire of Gods wrath and indignation is kindled against them, and so, as it shall never be quenched. Such shall be cast into *unquenchable fire*. Hell fire is unquenchable fire. Men shall

shall never be able to quench that. *Luk. 3. 17.* Therefore *Mark 9. 43, 44.* *If thy hand offend thee cut it off, it's better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, where the fire is not quenched.* Thus you see how it is when the spirit is utterly quenched.

S E C T. 8.

Now secondly consider, if it be quenched but a *little*, there is danger lest it should *utterly* bee quenched. Every act of quenching of the spirit hath a tendency (in it's own nature) to the utter quenching of the spirit, and will certainly effect it, unless great care be had to prevent it. Any one act of quenching the spirit makes way for another, so that the more one quencheth the spirit, the more he shall; because by one act, he is the more inclined and disposed to another. It is true, that where the spirit of grace is indeed, there it can never be utterly quenched; because such an one *will not* utterly quench it; but a man can have no assurance of this for himself in particular, any further than he is careful not to quench the spirit at all. For if so be a man do voluntarily continue in a course of quenching the spirit; he sees there is a languishing, and a decay of the fire in him, it is not as it was wont to be in former daies, &c. and

and yet he doth not bestir himself, but rather continues to do those things still that cause it to decay and languish still more and more; if such an one in this case, think with himself, that for all this, there is no danger that the Spirit should be utterly quenched in him, he doth but deceive himself. That it cannot be utterly quenched in a *Saint*, is nothing to him that hath no other evidence, for ought he can see, but that he is an *Hypocrite*. He hath therefore cause to fear, lest it should be utterly quenched ere he be aware, and 'tis well if it be not so already.

CHAP. XVIII

Men exhorted to beware of quenching the spirit in others. It is possible they may quench the spirit in others, as well as in themselves. They are very prone to quench the spirit in others, as well as in themselves. Several cases, wherein they are most prone to quench the spirit in others, mentioned in particular. Though they do not eventually quench the spirit in any, yet if intensionally they do it, it is in the sight of God, as if they did it eventually. Though they do not intend it, yet if they do any thing, that in its own nature tends unto it, they are guilty as if they did intend it. The natural consequences of actions, must be

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be considered. There is the end of the *Agent*, and the end of the *Action*. A sinful action cannot be ordained to any good end whatsoever. Men guilty of quenching the Spirit, as well by not doing that which should be done to cherish and preserve it, as by doing that which puts it out. To quench the Spirit in any one particular, in another, very sinful; though it bee not utterly quenched in him. How many waies men quench the Spirit in others. Arguments to dissuade from it, and to perswade to beware of it.

S E C T. I.

HAVING exhorted you to take heed of quenching the Spirit *in your selves*; I come now in the next place, to exhort you to take heed of quenching it *in others*. The Spirit must not be quenched in any. What ever the persons be, yet, (if they have received the Spirit; if the fire of the Spirit be begun to be kindled in them) you must not quench it. Though you have no respect to the persons, yet you owe so much respect to the Spirit, as that you should not quench it in them. And therefore, if not for their sakes, yet for the Spirit's sake, you should not quench it. It is the Spirit, and therefore, what, and where-ever it be, it must not be quenched.

S E C T. 2.

Now here consider these particulars following.

I. It is possible (unless you take heed) that in others you may quench it, as well as in your selves. It is true, there are some in whom you cannot utterly quench it, as the *Elect* of God, *Mat. 24. 24.* *Christ* speaking there of false Prophets and Seducers, saith, that they shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very *Elect*. So that it is not possible they should be deceived, it is not possible that any should utterly quench the spirit in them. But even in such, though you cannot utterly quench the spirit in them, yet it is possible you may quench it in a great measure. Though you cannot utterly abolish the spirit in them; yet you may in a great measure abate it: Though you cannot utterly extinguish the fire, yet you may somewhat slaken the heat and fervour of it. You may deaden it much, though you cannot cause it to dye in them. As *Solomons Wives*, though they brought him not to an utter and final Apostasie, by their quenching of the spirit in him, yet they made him Apostatize very much for a time. *They turned away his heart after other gods, 1 King. 11. 4.* It's possible therefore that even in the *Elect*, you may in some measure quench the

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spirit. But as for others, you may utterly quench it in them, as the *Princes of Judah* did in *Joash* after the death of *Jehojada*, 2 Chron. 24. 17, 18. *He did that which was right in the sight of the Lord, all the daies of Jehojada*, verse 2. but after the death of *Jehojada*, came the *Princes of Judah*, and made obeisance to the King; then the King hearkned to them; and they left the house of the Lord God of their Fathers, and served Groves and Idols, verse 17, 18. Thus you see it is possible, &c.

SECT. 3.

2. You are very prone to quench it in others, as well as in your selves. It is not only a thing that you may possible do, but a thing that you are very apt to do. By nature you are more apt to do hurt to others, than to do them good: and you are more apt to do hurt to them this way, by quenching of the spirit in them, than any other. The flesh lusts against the spirit, as the spirit doth against the flesh, for they are contrary; so that where-ever the flesh meets with any thing of the spirit (unless it bee restrained) it will strive to quench it. Other things may put out the fire as well as the water, but there is a peculiar and special aptness in the water to put it out. So in the flesh, it's the very nature of the flesh to oppose the spirit. And therefore, so much as you are carnal, so much

much you are very prone and apt to quench that which is spiritual, what ever it be, and where ever you finde it : So that it is not enough that you quench it in your selves, but you will be ready to quench it in others also. The flesh will not be content, barielie with the quenching of the spirit in ones self alone, but would have it quenched in others also. As the *Pharisees* were not content to shut themselves out of Heaven, but they would shut out others also. *Mat. 23. 13.* Therefore you are very prone you see, to quench the spirit in others, as well as in your selves; the truth of which you shall finde confirmed by experience. For how apt are you, some way, or other, to check that which is good in another, especiallie when you apprehend it to be any way prejudicial to the interest of the flesh. As

S E C T. 4.

1. If it any way reflect upon you. As if anothers zeal and forwardness, casts shame upon your lukewarmness and backwardness; anothers knowledge, upon your ignorance; anothers bountie, upon your covetousness; anothers sinceritie, upon your falseness, and hipocrisie, &c, in this case, how apt are you out of anger and vexation to quench it in him ! Thus *Cain* sought to quench the spirit in *Abel*; wherefore was it ? because his own works were evil, and his brothers

good. 1 Joh. 3. 12. So *David's Brother*, when he came up to the Camp, and enquired what should bee done to the man that would fight with *Goliath*, his anger was kindled against *David*, 1 Sam. 17. 28. viz. out of pride and envy, because he should take up thoughts of combating with him, when he himself, who was his elder brother, nor any of the great worthies of *Israel*, durst accept of the challenge, but fled for fear, at the first sight of the adversarie.

2. If it any way cross your hope and expectation. As if any thing be imploied by another, by a relation to a good use, which you hoped to have fastned upon, and turned to your private advantage, how apt then out of covetousness to let and hinder it? As when *Mary* annointed the feet of *Jesus*, said *Judas*, *Why was not this oyntment sold for three hundred pence?* which he said, *not that he cared for the poor, but because he was a Thief, and had the bag, and bare what was put therein,* John 12. 6.

3. If it any way cross your affection. As when you hate another, and any good be done unto him, how apt then, out of envy to the party, and the grudge that you bear in your heart against him, to endeavour all you can to let and hinder it? Thus *Saul*, because *Jonathan* was so kinde to *David*, endeavoured to quench that love he did bear to him, *Thou son of the perverse*

verse and rebellious woman, &c. 1 Sam. 10. 30, 31.

4. If it be like to be an occasion of any trouble to another, and it be a party whom you love, then, how apt out of carnal fear, to quench it! As *Peter*, when *Christ* had discovered his intent to go up to *Jerusalem*, when he was like to suffer there, then out of fear, he labours to quench that good intention. *Be it far from thee Lord, this shall not be unto thee, Mat. 16. 22.* Thus when a Childe is convinced, or an Husband, or Wife, &c. discovers a resolution to do, or not to do this, or that, the doing, or not doing whercof, may possibly create some trouble, then a Parent, a Wife, a Husband, &c. will strive to quench it.

5. If it any way hinder your carnal libertie, as when you would be more indulgent to the flesh in things indifferent; and anothers strictness stands in the way, then how apt, out of a love of vanitie, to quench it! or when you would abate any thing of your former profession, and recede from your former principles, desiring to build again what you destroyed, &c. and anothers constancy and perseverance, is some check to your backsliding and falling away; then, that you may no longer be condemned thereby, how apt to endeavour to quench it, labouring to make him change his former principles and profession too! In these

and such like cases, you shall finde you are very apt to quench the spirit, not only in your selves, but others also. Now the more prone and apt you are, the more you should take heed.

S E C T. 5.

3. Though you should not actually or eventually quench the spirit in others, yet if *intentionally* you do it, it is all one in Gods sight, as if you did it eventually. Though you be not able to effect or bring it to pass, that the spirit should be quenched in others, yet if you endeavour it, if you do any thing towards it, it is in Gods account as if you had effected it. As, though you do not actually kill a man, yet if you attempt it, you would have done it if you could; God looks upon it, as if you had actually done it. It may be, when you go about to quench the spirit, *i.e.* any of the graces, or good motions of the spirit in others, you may not accomplish it, they may resist and withstand you, but yet you are guilty of quenching the spirit in them; It may be they may keep themselves, as 'tis said, *1 John 5. 18. He that is born of God, keepeth himself, and the wicked one toucheth him not;* it may be they grow the more zealous, the more they be discouraged, as when Michal flouted at David, for dancing before the Ark, and said, he had made himself vile; he replied, *If this be to be vile, I will be more vile, &c.* But yet your
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endeavours were never the less to have quenched the spirit in them, and therefore you are guiltie. As in that which is good, God accepts the will for the deed, so in that which is evil. Where there are endeavours to do good, though possible they may fail in respect of the event, the thing endeavoured may not be accomplished, yet the endeavour is reckoned for the accomplishment. And so it is where there are endeavours to do evil.

S E C T. 6.

4. Though you do not directly intend or design to quench the spirit in others, yet if you do any thing, *that in it's own nature hath a tendency to the quenching of the spirit*, you are then guilty of quenching the spirit in them. Though you do not *directly* quench the spirit in them, yet you do *consequently*. A man may do divers things that are his dutie to do, and to do them in such a manner as they ought to be done in, which yet by accident, may prove a means of quenching of the spirit in others, but then he is not guiltie. As by *Christ's* preaching the Doctrine of eating his flesh, to the *Jews*, *John 6. 60.* and of selling all, to the *Young man*, *Mar. 10. 21.* the spirit was quenched in them; but this was accidental to the nature of the Doctrine, the nature of the Doctrine, was to kindle and cherish the spirit in them, *John 6. 63.*

But now, when men shall do that, which in it's own nature hath a tendencie to quench the spirit; then, what ever their intentions be, if the spirit be quenched, they are guiltie of it. For men must consider the natural consequences of their words, and actions, and of their carriage and behaviour. There is the end of the *Agent*, and the end of the *Action*. What ever the end of the agent be, yet if the action be such as can have no good end, it is evil, and therefore ought not to be done; for though the intention should be good in that case, yet the action is sinful. A sinful action or carriage cannot, in respect of the nature of the thing, have any good end whatsoever. And therefore when you do any thing whereby the spirit is, or may (in respect of the nature of the thing done) bee quenched in any, that quenching of the spirit, whether you think of it or no, will bee laid to your charge. But much more, when men shall not only do that, which hath an evil influence to the quenching of the spirit, in its own nature, but purposely and intentionally endeavour to quench the spirit thereby. Take heed therefore you do nothing purposely, and nothing that in its own nature hath any tendencie to the quenching of the spirit in any, with whom you have to do.

Sect.

S E C T. 7.

5. You may not only be guiltie of quenching the spirit in others, *by doing* that, which in its own nature tends to the quenching of the spirit in them; but *by not doing* that, which tends in its own nature, or in respect of Gods institution, to the cherishing and preserving of it. For as it is in quenching of the spirit in your selves, (as you have heard) if you neglect the means, withhold the fuel, whereby the fire of the spirit should bee preserved; you may bee said to quench the spirit: So it is in quenching of the spirit in others. If you do not admonish, reprove, exhort, provoke to love and good works, as there is necessitie and occasion, you are guiltie of quenching the spirit in them.

S E C T. 8.

6. Though you do not utterlie quench the spirit in any, yet if you do it in any measure or degree, in any one particular, wherein it doth, or would (if it were not quenched) manifest it self, though it bee never so small, or (as you may think) inconsiderable a matter; yet it is very sinful. If it bee but the checking of one good thought, or the silencing of one good word, the breaking off the lest good purpose or resolution in any, though you do not prevail with them to commit any gross sin, or bring them to renounce their profession; yet it is very

ry sinful, and you do exceedingly provoke God thereby. *Behold how great a fire a little spark kindleth*, therefore the least spark should not be quenched.

S E C T. 9.

These things being premised, for the clearer understanding of things relating to this sin, of quenching the Spirit in others; I shall now in the next place, shew you how many waies you may be guiltie of it, and then shew you the evil of it, that so you may beware.

S E C T. 10.

For the first of these, you may be guiltie of quenching the Spirit in others divers waies, As,

1. By giving evil Counsel, when you counsel them, either to the commission of any evil, or the omission of any good: The doing of any thing that God hath forbidden, or the forbearance of any thing that God hath commanded. Evil counsel is very prevalent, and a great quencher of the spirit. *Joash*, while good *Jehojada* was his Counsellor, did that which was right in the sight of the Lord, but when the wicked Princes came to be his Counsellors, after his death, then he apostatized. By this means the wicked *Jews* quench the spirit in *Pilate*; he had mightie convictions of the innocencie of Christ, and of the horrible evil hee should bee
guil-

guiltie of, if he condemned him, and therefore was minded to let him go; but they by their wicked counsel, prevailed against all his convictions. *Abaziah's* wickedness, is attributed to the counsel of his Mother, *He walked in the waies of the house of Ahab, for his Mother was his Counsellor to do wickedly, 2 Chron. 22.3.* He had never done so wickedlie, 'tis like, had it not been for her counsel. And therefore when you perswade any, to, or against any thing, consider what you do. Advise to nothing rashlie, but consider well, whether it be right or no. If the counsel be good, you may do much good by it, if it bee evil, much hurt. This is one way whereby you may be guiltie of quenching the spirit in others. Another is

2. By giving evil Example. Thus *Peter* quencht the spirit in the *Jews*, and in *Barnabas*, *Gal. 2.12,13.* Example is of great force: Evil example doth verie much harden in wickedness. See *Ezek. 16 54.* Many that have had convictions, and practised accordinglie, forbearing such and such things as sinful, and hurtful to their souls, and dishonourable to their profession; yet when they have seen others practise otherwise, they have taken more libertie to themselves, and thereby defiled and wounded their Consciences. Therefore saith the *Apostle*, *If any man see thee, which hast knowledge, sit at meat*

meat in the idols Temple: shall not the Conscience of him that is weak, be emboldned to eat those things which are offered to Idols? 1 Cor. 8. 10.

3. You may be guiltie of quenching the spirit in others, by making Objections, opposing and arguing against them, in any thing that is good. Thus *Elimas*, the Sorcerer, endeavoured to quench the spirit in the Deputy, *Act. 13. 7, 8*. Thus the *Pharisees* endeavoured to quench the spirit in the blinde man, and in his parents, *Joh. 9. 16*. and so in the Officers, *Joh. 7. 47*.

4. By Judging and Censuring. Thus *Eliab* endeavoured to quench the spirit in *David*, *1 Sam. 17. 28*.

5. By Scoffing and Flouting. Thus *Michal* endeavoured to quench the spirit in *David*, *2 Sam. 6. 20*.

6. By Reviling. Thus they endeavoured to quench the spirit in the blinde man, *Joh. 9. 28*.

7. By discountenancing and trowning upon them when they do well. Thus many Parents endeavour to quench the spirit in their Children.

8. By Threatning them. Thus the *Rulers* endeavoured to quench the spirit in the Apostles, *Act. 4. 17*.

9. By hindring them from the means of Grace. Thus *Feroboam* quenched the spirit in the

the Israelites, 1 Kings 12.28. Hos. 4.17.

10. By not following the good Counsel of others, but slighting their admonitions, deriding their speeches, disgracing their persons, &c. Thus the people endeavoured to quench the spirit in *Jeremiah*, *Fer. 15.7,9.*

11. By compelling others to do wickedlie. Thus *Paul*, before his Conversion, quenched the spirit in the Disciples, *Act. 26.11.*

Thus you see how many waies you may be guiltie of quenching the spirit in others.

SECT. II.

Now to dissuade you by some arguments from it, and to perswade you to take heed of it.

1. Consider, You should do all you can to kindle it in others, in whom it is not. There be those that have no *light*; no *heat*, and therefore you should take pains to kindle the *fire of the spirit* in them; will you then put it out in those, in whom it is already kindled? Therefore

2. As for those that have somewhat of the spirit in them, some fire of the spirit, you should be very tender of them, and do nothing to quench it.

SECT. 12.

1. Consider, there is not so much, that you need to quench it. Even those that have most, have not so much, but 'twere well they had more.

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¹More. The *smoaking flax* shall be not quench, *Mat. 12. 20.* because there is so little ('tis but *smoaking flax*) therefore he will not quench it.

2. Consider how hardlie it is kindled at first.

3. How apt they themselves are to quench it.

4. How busie others are to quench it, *viz.* Satan and his instruments. Therefore you should not, nay, therefore you should labour the more to cherish it.

5. Consider how tender *Christ* is of it. *A bruised reed will be not break, the smoaking flax* (as before) *will be not quench.* He will not quench the spirit in any.

6. Consider why will ye quench it? What reason is there for it? Doth it do you, or them, or others any hurt? There is a fire in others that you should quench, because it doth hurt, but this is not it. You will not put out the fire unless it doth hurt; but this wil do no body hurt, not you, them, nor others. Nay,

7. Consider, doth it not do abundance of good? All the good that any do, is it not by the spirit that they do it? and why will you destroy that which doth so much good? *Destroy it not, there is a blessing in it, 1sa 65. 8.*

8. You herein do the Devils work, are the De-

Devils Scullions. For that is their work to put out the fire of the spirit.

9. You do but make your selves and others more work, to kindle it again. And that's harder work, than to preserve, and increase it, when it is already kindled.

10. Possiblie you may not be able to kindle it again, nor any other.

11. If it be not, you can never recompence them for it, you can never make them amends.

12. If you quench this fire in them, they will be in the fire; in the fire of sin, the fire of hell. Now you should *pull them out of the fire*, Jude v. 23. but by this means you pull them into it.

SECT. 13.

13. By this means you quench it in your selves; by quenching the spirit in others, you quench it in your selves. As by teaching others, you teach your selves; and labouring to work grace in others, you work it in your selves; So by quenching the spirit in others, you quench it in your selves. For,

1. In doing this, you must needs set corruption a work. Now as the acting of Grace doth encrease it, so the acting of Corruption doth encrease Corruption; and so doth quench the spirit,

2. You

2. You do not only act upon them, but upon your selves, by the same act. There is a reaction.

3. By quenching it in them, you deprive your selves of the benefit you might have by them, in case the spirit were not quenched. For their light might be your light, their heat yours, &c.

4. By quenching it in them, you tempt them to quench it in you too; for then their company and converse, will be corruptive and infectious.

5. It is the just Judgement of God upon you for it. For it is just for God to bring the evil you do to others, upon your own heads.

6. You must needs quench the spirit in your selves first, to do it. There must needs be a foregoing act of quenching the spirit in your selves, to make way for it, or else you cannot do it. For if the spirit were not quenched in your selves, it would not suffer you to quench it in others. So that when you are tempted to quench it in others, you are thereby tempted (though you perceive it not) to quench it in your selves too. Therefore let self-love keep you from it, for you cannot hurt others this way, but you must needs hurt your selves; As *Lamech* said, *I have slain a man to my hurt*, Gen. 4. 23. And *Sampson* to kill others, kill'd himself.

The re

Therefore say unto your selves, "I cannot hurt
"them, but I must needs hurt my self too; nay
"first, and if I have no care of them, yet shall
"I not have a care of my self? therefore be-
"cause I will not quench the spirit in my self,
"I will not quench it in them. If you do, at
your peril you do it. You are to love your
Neighbour as your selves, because you cannot
hate him, but you hate your selves too.

SECT. 14.

14. By this means you endeavour to make
of none effect, the labour of your Ministers,
Act. 13.8.

15. It is in an especial manner, a resisting of
the Holie Ghost, *Act. 7.51.*

16. You do in effect, destroy those for whom
Christ died: Now see, *1 Cor. 8. 11.*

17. You bring upon your selves the guilt of
all the sin, that by this means they shall com-
mit.

18. Consider how much you have quenched
it in your selves; will you do it in others too?
Is it not enough for thee to dishonour God thy
self, but thou wilt have others too? Because
thou hast done so little for God thy self, thou
shouldest desire that others might do the more;
and because thou hast done so much against
God thy self, thou should'st endeavour that o-
thers might do the less.

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19. Co

19. Consider what Character the Scripture gives of Seducers, and how it threatens them. They are not Seducers onlie, that preach Heresies, but whoever they be, that by any means endeavour to draw men from that which is good, to any thing that is evil, and so quench the spirit in them; they will be found to be Seducers, as well as the other, and as such, God will deal with them, except they repent.

20. Consider what a comfort it will be unto you, when you have any such rueful spectacles, as those in whom the spirit is quenched, before your eies, that then you can trulie say, you had no hand in quenching the spirit in them, that you can say with *Paul*, *I am pure from the blood of these men*. But on the contrarie, if you quench the spirit in any, then

21. Consider what a terrour it will be unto you. Oh how will it lie upon thy Conscience one day, to consider that such and such, nay, thousands (for ought thou knowest) might have come to *Christ*, and been saved, had it not been for thee, thy pride, thy passion, thy evil counsel, example, &c. To think with thy self, how manie thou hast sent to hell, how manie thou hast murdered, how will this torment thee! *Oh deliver mee from blood-guiltiness, O Lord*, said *David*; To be guiltie of the blood, but of the meanest, vilest bodie, is matter of terrour;

roure; how much more to bee guiltie of the blood of a precious Soul ! Oh the blood of Souls; how doth it crie, where-ever thou goest ! God will come unto thee (as to *Cain*) and say, *What hast thou done ? The voice of thy brothers blood cryeth unto me from the grave, from hell;* and what wilt thou then bee able to answer ? Oh then, instead of quenching the spirit in any labour to kindle it in them, if you see any good in them, cherish it, encourage them in it; if any evil, check it, and discourage them from it : But so, that you do not quench the least spark of the spirit. *Christ* will not quench *the smoking flax*, though there be some, nay, much smok in it.

T 2

CHAP.

CHAR. XIX.

Men exhorted to beware that others do not quench the spirit in them. As there are many Incendiaries, to kindle the fire of the flesh; so, many extinguishers, to put out the fire of the spirit. Three sorts in this respect most dangerous; Carnal Friends, Wicked Adversaries, False Teachers. Arguments to perswade men to beware of them, that the spirit be not quenched by them. Directions to shew what is to be done, that the spirit may not be quenched by them.

SECT. I.

THUS having Exhorted you to take heed not to quench the Spirit in others, I shall now exhort you to take heed, that others do not quench it in you. As there are manie *Incendiaries* to kindle the fire of Sin and Satan in you; so there are manie *Extinguishers* to put out the fire of the spirit; manie that will *break the bruised reed*, and *quench the smoaking flax*.

SECT. 2.

No wonder the Scripture doth so abound with *Cautions*, "*Beware of men, take heed that no man deceive you, take heed what you hear, let no man deceive you with vain words, let no man beguile you of your reward, let no man take*"

"thy

“thy crown, &c. And with *Exhortations*, “*T*
 “stand fast in one spirit, and with one minde, striv-
 “ing together for the faith of the Gospel, to contend
 “earnestly for the faith once delivered to the
 “Saints; to watch, and stand fast in the faith, and
 “to hold fast that which is good. No wonder I say,
 that the Scripture so abounds with such *Canti-*
ons and *Exhortations*; for, for this reason it is,
 because there are so manie everie where, that
 are *Quenchers* of the Spirit; so that without
 great care and watchfulness, it will be onlie not
 impossible for the Spirit not to be quenched by
 them.

S E C T. 3.

As you may quench the spirit in others (as
 you have heard) several waies, so may they in
 you by the same waies; As by *evil Counsels*, *e-*
vil Examples, *sinful Objections*, *carnal reasonings*,
 and the rest that I mentioned.

S E C T. 4.

And three sorts of persons there are, by
 whom (more especiallie) above others, you
 may bee in danger (unless you take heed) to
 have the Spirit quenched in you by them.
 Namelie, *Carnal Friends*, *Wicked Adversaries*,
 and *False Teachers*. These are all great *Quench-*
ers of the Spirit, and therefore most dangerous
 persons. The one by *Flatteries*, the other by
Frowns, and the third by *Falshoods*, will endea-

your to quench the spirit in you. The two former by working upon *your affections*, your hopes and fears; the latter by working upon *your judgements*: Those by *motives*, these by *arguments*, therefore beware. To perswade you, I shall desire you to consider,

S E C T. 5.

1. You are bound to endeavour self-preservation, to save your selves to the uttermost. *Save your selves from this untoward Generation*, Act. 2. 40. And thence those *Cautions* above named, *Let no man deceive you, &c.* Therefore let no man quench the spirit in you; because else, you cannot save your selves, unless you save the spirit. If that be destroyed, you will be destroyed too.

2. How careful are you, not to suffer others to hurt you in other matters! You will not suffer any to hurt you (in the least) if you can help it; but this is to hurt you in the greatest. He that seeks your blood, to have your blood from you, you count he seeks your life. And so hee that seeks the spirit, to have that from you, he seeks your life, and (indeed) the life of lives, your eternal life. Now will you beware of one who would deprive you of a temporal life, and not of him that will deprive you of an eternal? Why then will you suffer any to quench the spirit in you?

3. It

3. It will be no excuse that it was quenched by others, if so be you suffer them. You will say, you were counselled, and perswaded; but what saith the Word? *Blessed is the man that walketh not in the counsel of the ungodly*, Psal. 1.1. And, *My Son, if sinners intice thee, consent thou not*, Prov. 1.10. If you have evil counsel from men, you have other counsel from God; if you follow theirs, you reject Gods, and what a charge will that be against you at the last? *Oh that Israel had hearkned*, &c. saith God, *but they would none of me*, Psal. 81.11. You will say you were threatned and terrified; but what saith the Word? *who art thou, that thou shouldest bee afraid of man, whose breath is in his nostrils, and forgettest the Lord thy Maker?* &c. Isa. 51.12, 13. Therefore *the fearful and unbelieving, shall have their part in the lake that burns with fire and brimstone*, Rev. 21.8. You will say you had example and president for it; but what saith the Word? See *Jer. 44.17, 26, 27.* and *Mic. 6.16.* Therefore this will not excuse you.

SECT. 6.

4. Consider, why will you let them? why will you let them do that which may quench the spirit, or let the spirit be quenched by what they do?

1. Perhaps you may think they do not intend it, that they mean you no hurt, and there-

fore do not hurt you; that they do not intend to quench the spirit in you, therefore do not quench it. But this is preposterous, to judge of mens actions by their intentions; whereas you should judge of their intentions, rather by their actions. If their Actions have a tendencie to the quenching of the spirit in you; then, what ever they intend, you may say, there's cause to beware. There's the intention of the Actor, and the intendment of the Act. The Mad man throws fire brands, and saith, *Am I not in sport?* Prov. 26. 18, 19. but who is it will believe him?

2. You may think with your selves, What if they do? Yet you'll look to your selves well enough. You are so well grounded and resolved, that 'tis impossible they should ever change you. But this is to run your selves into a temptation; yea, it is a tempting of God, and therefore a thousand to one, but you miscarrie. *Christ* said unto *Peter*, *thou canst not follow me now*; but *Peter* would not believe *Christ*, and therefore would needs follow into the *High Priests Hall*: He thought (it may bee) hee would look to himself well enough; but see the issue, notwithstanding his self-confidence hee was overcome. This is, as if a man should walk among snares, and then look to himself, that he be not intangled; whereas the best way is, to look to him-

himself that he do not come amongst them. Therefore the Holie Ghost prescribes this care. *Prov. 4. 14, 15.* and elsewhere.

3. You may think that to quench such and such particular principles and practices, is not to quench the spirit, especiallie so long as you keep up your Profession in the general. But are they principles and practises of godliness? then, to quench them, must needs be a quenching of the spirit. To quench but the least truth, the least good principle, is a quenching of the spirit. See *Ephes. 5. 4--6.*

SECT. 7.

5. In suffering them, you do but give place to the Devil, and what a thing is that? *Let not the Sun go down upon your wrath, saith the Apostle, neither give place to the Devil, Ephes. 4. 27.* Now this is a giving place to the Devil; for are they not acted by the Devil? Is it not the Devil that sets them a work to quench the spirit in you? So *Christ* said to *Peter*, when he would have quenched his zeal, in resolving to suffer at *Jerusalem*, *Mat. 16. 23.* Therefore he would not give place to him; *Get thee behinde me Satan*, saith he, thou shalt not stand in my way to let and hinder mee, thou shalt not make mee go back. You will not give place to an Enemie if you can help it, and will you give place to the Devil? No, you should resist him. *Be sober,*
and

and watchful, because of your adversary the Devil, whom resist steadfast in the faith, 1 Pet. 5. 8, 9.

6. The more you yield to them, the more they will assault you; as you may see in *Peters* case, when he began (once) to yield in the *high Priests* Hall.

7. They will but glorie in your flesh, that is, in your Corruption, your Atheism, Infidelitie, carnal Fear, Hipocrisie, &c. boast how they have overcome you, having prevailed with you to quench the spirit; as *Gal. 6.3.*

8. 'Tis great follie, and they do but bewitch you, *Gal. 3.1.*

9. When they have quenched it, you will have no comfort nor relief from them. No more than *Judas* had in the chief Priests and Elders, *Mat. 27.3,4.*

10. Those that cannot hurt you any other way, yet may hurt you this way. As *Balaam*, though he could not by his enchantments prevail against *Israel*, yet this way hee did, by quenching of the spirit in them. And how hee did it, see *Rev. 2.14.* with *Hos. 4.11.*

SECT. 8.

11. Consider, that stronger is the spirit that is in Gods children, than the spirit that is in the world, 1 Joh. 4.4. and therefore what evidence do you give of having such a spirit, if you suffer it to be quenched

quenched in you? For we have not received a spirit of fear (saith the Apostle) but a spirit of power, of love, and of a sound minde. How then doth it appear that we have such a spirit, if we suffer it to be quenched? For

12. Hereby we discover abundance of weakness. *If thou faint in the day of adversity (and so in the day of temptation) thy strength is small,* Prov. 24. 10. *Wherefore lift up the hands which hang down, and the feeble knees.* Heb. 12. 12.

13. If you suffer any to quench it in you, how do you obey that precept, *of forsaking Father, Mother, Brother, Sister, &c. and of not living to the will of man, but of God?* 'Tis not enough that you profess you must do thus, but you must do it, else all your profession is in vain.

14. If you suffer them to quench the spirit in you, you suffer them to *beguile you of your reward*, and to *take your crown*, i.e. You suffer them to undo you, and that (if they should utterlie quench the spirit in you) everlastinglie. And therefore unless you would lose your reward, unless you would lose your crown, strive hard, strive that you may overcome.

15. Who would not strive to overcome? Is not victorie pleasing and delightful? what more delightful thing in the world? But of all victories, none more delightful than this, none in respect

spect of the glorious triumph it shall have afterwards. See the promises, *Rev. cap. 2. & 3.* therefore as *Heb. 4. 1.* if this will not move them.

SECT. 9.

16. Consider, when they have quenched the spirit in you, they may do any thing with you, make slaves and vassals of you, and so they will; as they did of *Sampson*, *For of whomsoever a man is overcome, of the same he is brought into bondage*, 2 Pet. 2. 19. Therefore as *Gal. 5. 1.*

17. By suffering them to quench the spirit in you, you encourage them to quench it in others too; and so ruine not onlie your selves, but are the occasion of ruining manie others.

18. You suffer them by the same means to ruine themselves, whereas if hee did not yield, it might be a great conviction to them, and in time (perhaps) prove their conversion.

19. You see they will nor suffer you to quench the spirit that is in them, that worldlie superstitious, sensual spirit they are acted with. Oh how will they watch against it! and strive against it, if you go about to quench it in them! And shall they be more careful of such a spirit, a worldlie, superstitious, sensual spirit? an earthlie, sensual; and devillish spirit, than you will bee of a Divine and Heavenlie spirit?

20. Do but consider how careful you are of other fire, that it be not put out. How do you strive to keep in the *Candle*, when the wind is like to blow it out? how do you guard it, and cover it with your hand or garment? And will you bee so careful of that, and not as much, nay, much more careful of the spirit, *the Candle of the Lord*? The *Romans* to encourage one another against the common enemy, would crie, *Pro aris, & focus*; They would fight for their *Altars* and *Hearths*, that they might not be destroyed. And will you bee so careful of the fire on *your hearths*, and not of the fire in *your hearts*? Oh therefore let none quench it in you!

SECT. 10.

What is to be done then? You'll say. Why if you finde that any are Quenchers of the spirit,

1. Do not affect to bee in their companie. See *Prov.* 22. 24, 25, and *1 Cor.* 5. 11. *Wherefore come out from among them, and bee yee separate,* *2 Cor.* 6. 17. *Paul separated the Disciples,* *Acts* 9. 9.

2. Do not affect to have them in your companie. Say as *David*, *Depart from me ye workers of iniquity,* *Psal.* 6. 8. *A froward heart shall depart from me,* *Psal.* 101. 4. *Depart from me*

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mee yee evil doers, &c. Psal. 119. 115.

3. Give no advantage to them. Remember what hath been said of giving advantage to the men of the world.

4. Pray hard. So *David* because of his enemies, *Psal. 5. 8.*

5. Labour to discern Satan in them at the first on-set. So *Christ* in *Peter*, *Matthew 16. 23.*

6. Earnestlie contend for the spirit, wrestle hard, as, *Ephes. 6. 12.*

7. Beware of flatteries. Such an one is a friend, *Sed magis amicus spiritus*, the spirit is more a friend. *Call understanding thy kinswoman*, *Prov. 7. 4.*

8. Remember they cannot quench it in you, but by you.

9. When once you have experience of them, be not deceived twice.

10. Remember they are verie cunning and subtle. See *Ephes. 4. 14.* — *by the slight of men, and cunning craftiness, whereby they lye in wait to deceive.*

11. Bee as forward to kindle the spirit in them, as they be to quench it in you.

SECT. II.

By these means you may keep your selves, so, that they shall not bee able to quench the spirit

spirit in you. And remember *hee that is born of God* doth so; *hee keepeth himself that the wicked one toucheth him not*, 1 John 5. 18. Consider, *Job* would not suffer his Wife to quench the spirit in him, *Job* 2. 10. nor *David*, 2 Sam. 6. 22. *Jonathan* would not suffer his Father to quench the spirit in him, 1 Sam. 20. 32. *Christ* would not suffer his Disciple to quench the spirit in him, Mat. 16. 23. Therefore stand upon your guard and bee resolute. If others will do you good, let them; accept of any help that way: Though thou bee a *Torch*, yet bee willing (if need bee) to bee lighted by a *little Candle*. But if they will do you hurt, and you can prevent it (as you may in this case, if you bee careful) do not suffer them, do not let them quench the spirit in you.

Especially, if it bee much quenched already, and there is but a little left of what there was formerlie, then you are more especially concern'd to beware. The Woman of *Tekoah* complained, *So shall they quench my coal which is left*, 2 Sam. 14. 7. Oh shee was loath, that having but one poor coal left, it should bee quenched. Shee was loath, and so should you. And therefore thus reason, If I yield to them in this, *So shall they quench my coal,*

coal, and go to God (as this Woman did to the King) and complain, *Lord, such and such are risen up against mee, and say, Deliver up thy Judgement, and we will destroy Conscience also, and so they shall quench my coal that is left, and I shall utterly perish.* Therefore help O God.

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TO THE
READER.

BESIDES what thou hast here of the *Evil of Quenching the Spirit*, there are divers other things that the Authour hath intended to handle concerning it, which hereafter, God willing, he may possibly present thee with; in another Treatise. In the mean while make use of this, (which the importunity of some friends, hath gotten from him for the present) and take heed of *quenching the Spirit* in the reading of it. Farewel.



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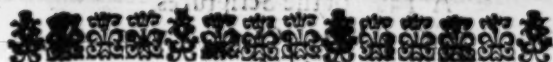
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	16	117			120
4	4	282		10	83
	5	110		17	39, &c.
5	18	262		19	30
3 John.				20	60
	8	15			185
Judas			21	8	35
	12	18			

ERRATA.

P Age 64. line 10. for by, read *thy*; p. 69. l. 10. r. *self-denial*, p. 90 l. 13. for *become*, r. *be counted*, after *Church-member*, add; a member of the Catholic Church, l. 15, after *the*, add *publick*, p. 97. l. 24. for *and*, r. *and*, p. 103. l. 7. for *effect*, r. *affect*, p. 112. l. 1 after *ceremonies*, add; *such as thou countest to be superstitious*; p. 184. after *move*, make a comma, and for *them*, r. *then*, without a comma, or full point.

g.
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b.

17
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83
xc.
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185
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333
333

, p. 90
ddc, 4
p. 97. l.
ceremo-
r move,
l point.

x